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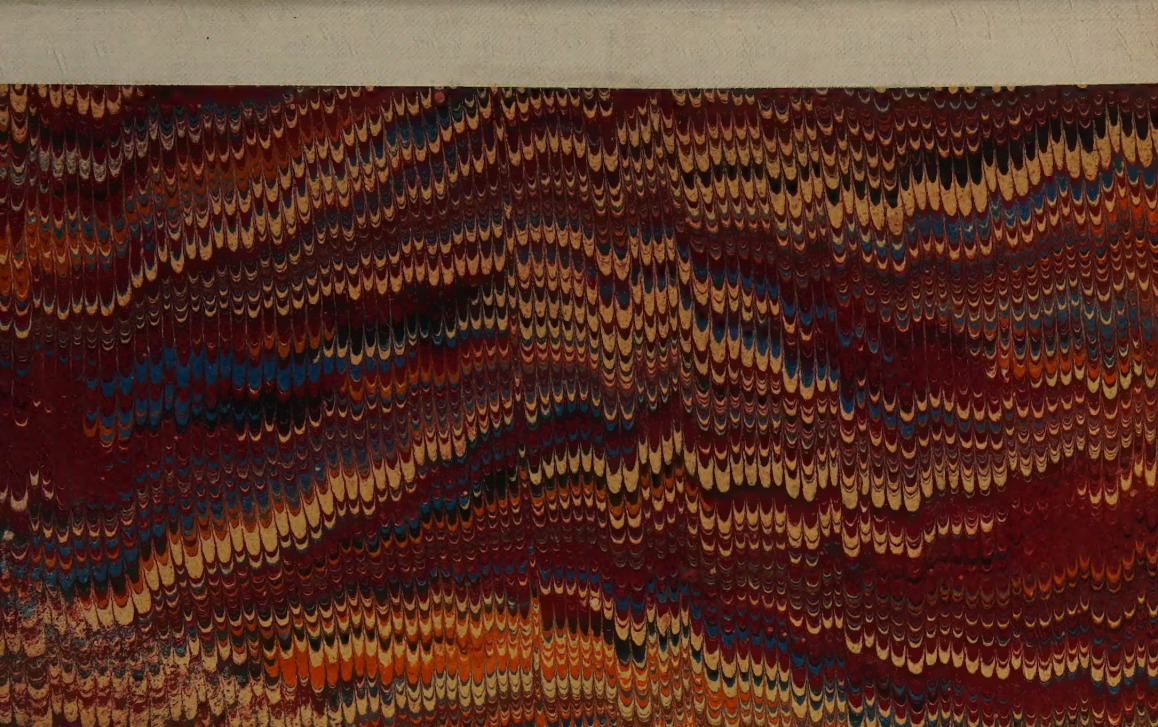

THE

GOSPEL NARRATIVE

OF

OUR LORD'S RESURRECTION

HARMONIZED:

WITH REFLECTIONS.

BY THE

REV. ISAAC WILLIAMS, B.D.

LATE FELLOW OF TRINITY COLLEGE, OXFORD.

"Thy dead men shall live, together with My dead Body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—ISAIAH xxvi. 19.

Second Edition.

LONDON:

RIVINGTONS, WATERLOO PLACE.

1855.

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LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

"When Jesus had not yet 'died unto sin,' all persons were able to look upon Him; but after He had 'spoiled principalities and powers,' He had that about Him which the multitude were not capable of beholding, and which all who had before seen Him were not able to sustain the sight of. Hence it was, that in order to spare them, He did not manifest Himself to all when He had risen from the dead. I need not say not to all, for not even to His own disciples was He at all times apparent, since they were not equal to a continual contemplation of Him. For His Godhead shone forth with greater lustre now that He had finished the economy. As, therefore, no one could lay it to His charge that He took not with Him all the Apostles into that high mountain where He was transfigured, but only those three that have been mentioned; neither could one reasonably find fault with the Apostolical accounts, which state that after He had risen He was not beheld by all, but only by those whom He knew to have obtained eyes capable of beholding His Resurrection. He wished to disclose the power of His God-

head to those who were able to discern it, according to the measure and capacity of each; nor was there any thing else He was guarding against, in not being seen, but that all could not sustain the sight. He was sent not only in order that He might be known, but also in order that He might be hidden; for All that He was in Himself was not known to those by whom He was known, there was something in Him which was hidden even from them: and by some He was not known at all. He was opening the gates of light to those who had been the children of darkness and of the night, but had given themselves up to become the children of the day and of light. The Lord had come to us as a Saviour, and rather like a kind physician, to those who were full of sin, than to righteous persons."

ORIGEN, CON. CELS. lib. ii.

BISLEY,
Feast of the Annunciation,
A.D. 1845.

CONTENTS.

PART I.

THE DAY OF DAYS.

SECTION I.—THE GRAVE VISITED.

	PAGE
Fears of the Pharisees	1
The Sealed Sepulchre	4
Embalmings Prepared	11
Christ Rising at Night	17
The Angel Sitting upon the Stone	23
Saints appearing in the Holy City	30
Types of the Resurrection	39
Various Points of Analogy	43
Resurrection not Universal	49
The Three Women at the Sepulchre	60
The Angel seen	65
The Guard	80

SECTION II.—CHRIST APPEARING.

Peter and John	85
Our Lord appears to Mary Magdalene	93
Touch Me not	100
Ascension Foretold	105
Our Lord is seen by the Women	110

PAGE
Time of this Appearance 115
The Women in Luke's Account 123
Intelligence of the Women 133
Incredulity of Disciples 137
Reflections of the Holy Company 141
Our Lord is seen by St. Peter 145
The Different Appearances 152

SECTION III.—THE GOING TO EMMAUS.

The Two Disciples 160
The Stranger 166
The Disciples' Narrative 171
Moses and the Prophets 176
They Constrained Him 180
The Breaking of Bread 185
Did not our Hearts burn within us 191
I stand at the Door and knock 195
The Return to Jerusalem 199

PART II.

THE FORTY DAYS.

SECTION I.—THE APOSTLES ASSEMBLED.

Jesus stood in the midst 204
Peace be unto you 207
His Hands and His Side 214
He ate before them 222
The broiled Fish and Honeycomb 226
Commission given to Apostles 232
He breathed on them 237
Thomas disbelieving 245
Unrecorded Manifestations 253
The Lord's Day 259

SECTION II.—THE LAKE IN GALILEE.

The Disciples go a Fishing 267
Christ seen on the Shore 271

PAGE
The Mystery ... 275
The Net cast into the Sea ... 283
The Recognition ... 287
The Landing ... 289
The Number of the Fish ... 293
The Invitation of Christ ... 297
Feed My Sheep ... 300
Another shall gird thee ... 307
Lord, and what shall this Man do? ... 312
The Disciple that beareth Witness ... 318

SECTION III.—THE MOUNTAIN IN GALILEE.

The Place of Appointment ... 319
The Company on the Mountain ... 324
All Power in Heaven and on Earth ... 329
Disciples of all Nations ... 339
Baptizing into the Name of God ... 342
Obedience perfected ... 347
Christ with His Church ... 352
Christ's Presence upon Earth ... 356
The Gospel proclaimed to every Creature ... 362
Signs that shall follow ... 366

SECTION IV.—THE RETURN FROM GALILEE.

Apostles again in Jerusalem ... 370
Scriptures Interpreted ... 373
The Witnesses chosen of God ... 378
Appearing to James ... 381
Varied Mode of Manifestation ... 386
Forty Days ... 395
Command to continue in Jerusalem ... 403
Restoration of Israel ... 406
The Departure ... 409
Ascending into Heaven ... 413
Disciples left below ... 416

PART I.

THE DAY OF DAYS.

SECTION I.—THE GRAVE VISITED.

"My soul fleeth unto the Lord before the morning watch; I say, before the morning watch."

FEARS OF THE PHARISEES.

We left "Mary Magdalene and the other Mary sitting over against the sepulchre," and keeping watch, as the evening of that dreadful day came over them; but others must now supply their place; and at the setting of another sun, the holy sepulchre has its guardians of a far different mind and character. For if "love is strong as death, jealousy," also, adds the holy canticle, "is cruel as the grave[1]." If good Angels are there, it may be that evil spirits also linger around, to be made the unwilling witnesses of His victory, Who shall "lead captivity captive," when night shall flee before the rising Day. And perhaps it is meet, therefore, that their earthly ministers also be there.

Of this, the great Sabbath, when our Blessed Lord rested in the grave, very little is recorded. It was during the Sabbath, regardless of its sanctity, while their conduct was unseen by men, or at the termination

[1] Song of Sol. viii. 6.

of the Sabbath, in the evening of the day, that we find these Pharisees going in a body to the Governor, being still not even by Christ's death and burial relieved from their apprehensions. *Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that Deceiver said, while He was yet alive, After three days I will rise again.* (Matt.) Whether it was that they had heard of His repeated declarations to His disciples of His rising again, either from Judas, or on account of some conversations among the disciples themselves, on a saying which they did not understand, but of the meaning of which they were inquiring among each other; or whether the true explanation of our Lord's expression respecting the Temple occurred to them, however unconsciously and indistinctly; or that they were well aware, as Origen supposes, that our Lord did then speak of His Body; or whether some of them remembered some saying of His on the subject, as that respecting the sign of Jonas: "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth[2]." "The sea wrought and was tempestuous[3]," and Jonah was cast into the deep, and "there was a great calm:" a dreadful calm had now ensued, and in this they might have thought of His saying respecting the sign of Jonas. But independently of these things, there appeared to be in this age a very remarkable impression of some one rising from the grave; so much so, that it immediately occurred to Herod and his servants in his fear, that the Baptist had arisen again with a mightier power which he could not control

[2] Matt. xii. 40. [3] Jonah i. 11.

Whatever it might have been, it led however to this request. "*Command, therefore,*" said they to Pilate, "*that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.*" Strange, indeed, is such a suggestion concerning the disciples of One Whose whole life and doctrine was of self-denial, and integrity, and holiness; but such motives and suspicions the bad ever attribute to the good, judging of others from themselves. Yet this fear, that by such means a dead man was to have greater power than when alive, indicates in them a mysterious unaccountable apprehension of something beyond what is human; while their expression, "until the third day," shows that they rightly understood the term "after three days," in the sense in which it was fulfilled, as signifying "the third day," notwithstanding any difficulties that may have been subsequently raised on that point.

"We remember that Deceiver said!" This is He of Whom it is written, "Thy Name is as ointment poured forth;" and even here shall it be true; such wonderful power is there in the very mention of Him, that not only all that His enemies can do against Him turns out to be full of goodness to His children, but even the very description of Him by their unhallowed lips breathes a lesson of His unspeakable humiliations and compassions. "He is called a Deceiver," says St. Augustin, "for the consolation of His servants that shall be called deceivers." "Remember that Deceiver said!" thus the more He is trampled on, the more doth sweetness go forth from Him; and as even the wanton spear that pierced His side in death, more abundantly opened the sacramental fountains of His love towards us; as His

death, instead of being corruption, is the embalming of immortality; so even now the evil mention of Him but expresses the overflowing greatness of His love. "Remember that Deceiver said!" even in death and after death to be called a Deceiver, as if no other description could express Thee! Thy humiliations, and wounds, and shame, are not yet over or exhausted, but flowing on still even beyond the grave, to the healing of our sick souls, and the strengthening of our weak faith; teaching us that not even in death are we to seek for a good name for ourselves; but that when reviled we shall have Thy shame to cover us, "shall put her on as a robe of honour, and shall put her about us as a crown of joy [4]." And not for ourselves only are we patiently to bear this reproach and name of evil, but also for our friends; for a sore trial is it to many that the saints of God, whose names they love and cherish, are spoken of with words of falsehood and hatred, even when they are gone. So wonderful was Thy love towards us, that for our sakes Thou wouldst be even as a deceiver in death; and thus even now, when lying in the cold grave, still seeming to call to those that pass by, "Behold, and see if there be any sorrow like unto My sorrow [5]."

THE SEALED SEPULCHRE.

Pilate, as if still indignant with them, shortly replies, "*Ye have a watch: go your way, make it as sure as ye can.*" (Matt.) Though indignant, yet still half fearful of them, as seen before, and as found eventually in his history, not to have been without reason. "Ye have a watch;" not, we may suppose, the temple

[4] Ecclus. vi. 31. [5] Lam. i. 12.

guard, but there is a guard at your disposal. "*So they went, and made the sepulchre sure, sealing the stone, and setting a watch;*" rendering it, indeed, as prophecy had spoken, "a garden inclosed, a spring shut up, a fountain sealed;" but withal, it is added, "a well of living waters." And now to this it is said, "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out [6];" or, as another prophecy, "Come from the four winds, O breath, and breathe upon these slain, that they may live [7]." Come, ye reviving winds of spring, and recall and set at liberty Him of Whom it is said, "With Thee is the well of life, and in Thy light shall we see light [8];" nay, it is the light of His countenance which shall recover the earth itself, and bid her reviving winds to blow upon the world. Winter keeps watch with icy chains, and sits on the grave of nature; but at the rays of the Sun of Righteousness her fetters shall melt away, powerless as water, and hasten to be lost from that Presence which shall absorb all things into itself, and call forth all those hidden powers that await its coming. Night is keeping guard over the world with her bonds of slumber, while she sends forth darkness and silence with heavy wings to brood over her sleepers. But no sooner shall the Day be at hand, but that she also with them shall melt away; and a Voice that we hear not shall awaken her dead; and a Hand that we see not shall lift up her sleepers, and clothe them with new life and the armour of Light. The chains with which He is bound await but His bidding to depart, when the strong place of the rock shall open at His command, and "shall no more cover her Slain," and the garrison that

[6] Cant. iv. 12. 15, 16. [7] Ezek. xxxvii. 9.
[8] Ps. xxxvi. 9.

holds her shall vanish as the cloud of the morning. "The testimony of the prophet was hereby fulfilled," says St. Jerome [1], "His place of defence shall be the munitions of rocks," to which, it is soon added in the prophecy, "thine eye shall see the King in His beauty [2]." "For, as if not satisfied with killing and crucifying Him, they would set their hand," says the same writer, "on His rising again; so that their perseverance shall add to our faith. And even before the seal had been imposed and the guard appointed, it was," he says, "a new tomb, and hewn out of a rock, so that there could be no undermining of foundations, as there might have been if built of many stones."

It was indeed as if in type of this, and for the more confirmation of the faith, that we read of old, "Now the King spake, and said unto Daniel, Thy God whom thou servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords [3]." As Pharaoh of old, not content with the flight of Israel, is still pursuing them to the honour of God, and his own more complete discomfiture; while to those that are persecuted by him it is said, "Stand still and see the salvation of God [4];" but to him, "In very deed, for this cause have I raised thee up, for to shew in thee My power; and that My Name may be declared throughout all the earth [5]." And as in the keeping of Daniel there are the "two witnesses," the signet of the King, and also the signet of his lords; so now is there both the seal and the watch,—the Jews set the seal, the Gentiles keep watch; Jews and Gen-

[1] Com. in Matt. ad loc.
[2] Is. xxxiii. 16, 17.
[3] Dan. vi. 16, 17.
[4] Exod. xiv. 13.
[5] Exod. ix. 16.

tiles both keep His tomb. As before the "two false witnesses" brought forth, and cried aloud, and set up His testimony, that in three days He would rebuild His temple, that by the mouth of two or three witnesses every word might be established; so now they make sure His grave, proclaiming that He said, "In three days I will rise again." As Pilate before ministered unto the Gospel, writing up from their own mouths their unwilling testimony, "This is the King of the Jews:" as if to them also it was said, "For this cause have I raised thee up to shew in thee My power." Thus again and again "He taketh the wise in their own craftiness [6];" "in the same net which they hid privily is their foot taken [7]." "Yea, their own tongues shall make them fall, insomuch that whoso seeth them shall laugh them to scorn. And all men that see it shall say, This hath God done; for they shall perceive that it is His work [8]." And surely in these things we may understand that remarkable expression of the impotency of the wicked, "He that dwelleth in heaven shall *laugh* them to scorn; the Lord shall have them in *derision*." "Let us break their bonds asunder, and cast away their cords from us [9]." Wonderful source for all patience and forbearance, that "all things so work together for good to those that love God," that not only shall their enemies not harm them, but they shall even serve to carry out the good purposes of God towards them! But even now, if His foes will repent, it shall be for their good; for it is all the testimony that these Jews required, that there should be a seal and a guard, which, like all other things, might tend to their conversion, or prove a judgment against them. Christ in His glorified Body shall not be

[6] Job v. 13.
[7] Ps. ix. 15.
[8] Ps. lxiv. 8, 9.
[9] Ps. ii. 4, 3.

manifested before them, for that which is "holy is not given to dogs;" but each one has a testimony suited to him; and they have the evidence they desire. Well might they say, "What need we any further witness?" For it is indeed evidence in unspeakable goodness vouchsafed even unto them, for whom He had prayed in dying; for if it turns unto their condemnation, so indeed does every mercy and privilege from God when it is abused; even He Himself, whose Name is the Comforter, may become the Witness that reproveth of sin and judgment; and the Redeemer and Advocate may become the Judge that condemneth, and from Whose mouth, Ever-blessed, goeth forth the sharp two-edged sword.

The Law hath crucified Christ, and set upon Him its seal as dead; for the Law bringeth death; but by this death it is itself slain. Philistia and its temple shall be itself the grave of Samson which it slew. The Sabbath in which Christ is sealed, as buried and dead, shall be a Sabbath no more; as the rending of the High Priest's clothes was the rending of the Law for ever, so the Sanhedrim sets its seal on this Sabbath to be a Sabbath no more. But the Lord shall have them in derision, and cast their cords from Him; the power of the Ever-blessed One is not to be kept in the grave by the seal of man. After three days did Abraham receive back his son[1]; in three days was the butler of Pharaoh restored to his place according to the dream[2]; after three days shall Jonah come forth; for three days was St. Paul without sight, when restored to the marvellous light of truth. And again, for three days was Egypt under supernatural darkness[3]; after three days, on leaving

[1] Gen. xxii. 4. [2] Gen. xl. 13.

[3] Exod. x. 22.

Egypt, were the people to sacrifice in the wilderness[4]; on the third day did God come down on Mount Sinai[5]; and now in the three days shall the Temple be rebuilt. Of old they cried out three times in their hypocrisy, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these[6]." And thus in three days shall their own temple of hypocrisy be destroyed, and the true temple be restored.

"The three days," says St. Augustin, speaking of His burial, "signify the three states of the world; the first before the Law, the second under the Law, and the third under Grace[7]." In another place a very awful and expressive reason is assigned by him for this space of time; "The three days," he says, "intimate the consent of the whole of the Trinity; for the three days is read of in figure, because the Trinity Which made man in the beginning doth Itself in the end repair man through the Passion of Christ[8]." Thus the Resurrection of Christ is attributed to the Three Persons; of the Father it is said, "Thou wilt not leave My soul in hell;" and the Son says of His own life, "I have power to lay it down, and I have power to take it again;" and of the Third Person is said, "the Spirit of Him which raised up Jesus from the dead[1]." And at Christian baptism, whereby we are to be buried with Christ, the same is shown also by the trine immersion of the early Church, and by the Name of the Ever-blessed Trinity into which we are baptized. There, therefore, may our old man be laid with Him in the Sabbath of the grave, the stone sealed, and the watch kept; and so may the new man be raised up by the power of the Three Persons in

[4] Exod. viii. 27.
[5] Exod. xix. 11.
[6] Jer. vii. 4.
[7] Vol. ii. Class. ii. Epist. lv.
[8] Aur. Cat. in Matt.
[1] Rom. viii. 11.

One God. Not only the second resurrection—that of our souls and bodies on the last day,—but the resurrection of our souls now into newness of life must also be by the power of the Three Persons in One God; sanctifying soul, and body, and spirit. For no man can come to Christ, and be united with Him in death and resurrection, "except the Father draw him[2];" and "as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will[3]:" Christ Himself is "life and resurrection." But no man can see the kingdom of God, unless he is born again of the Spirit. All Three are engaged for the salvation of one soul.

The sepulchre is sealed, and the watch is set; the Law in the Jew, and Nature in the Gentile, declare that our old man is dead, and there is in him no hope of resurrection: the enemy hath set his seal. Thus by the voice of the Preacher, "all go unto one place; all are of the dust, and all turn to the dust again[4]:" and the Psalmist, "the dead praise not Thee, O Lord, neither all they that go down into silence[5];" yea, human Nature itself longs for that rest, and hath no hope but in that which is beyond itself: "O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!... All the days of my appointed time will I wait, till my change come[6]." The Book of Ecclesiastes, which dwells with such pathetic eloquence on the vanity of the old man, is followed by the Canticles, which speak in such figures of touching tenderness and beauty of the rising of the New, and the voice of love towards Him. And all is now being ful

[2] John vi. 44.
[3] John v. 21.
[4] Eccles. iii. 20.
[5] Ps. cxv. 17.
[6] Job xiv. 13, 14.

filled daily in us, so far as we are made one with Him; for as sin dies in His passion, and is buried in His grave, so with His Resurrection doth new life arise. The more hidden and buried we are with Christ in this world, the more lively hope shall we have of resurrection in the power of the Blessed Trinity. "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands[7]." What indeed is this world to us, but as a splendid sepulchre that shrouds us all over with night around us, while evil spirits walk the gloom, and the undying worm is coming into life in the corruption of heaven-born souls? yet still there are around the movings of a better life, putting itself forth in hopes of resurrection. To this our mortal life below, then, equally as to the grave, we may apply that Latin collect of the great Sabbath, "Visit, we pray Thee, O Lord, this habitation, and drive away far from it all the evil designs of the enemy; let Thy holy angels dwell within it, who may keep us in peace, and Thy blessing be upon us evermore[8]."

EMBALMINGS PREPARED.

At the close of the Friday evening, on the coming on of the Sabbath, we read in St. Luke that the women who came from Galilee, and who appeared to have been "standing afar off" during the Crucifixion, when they had seen our Lord laid in the sepulchre, proceeded to prepare spices for embalming His Body. For although those rich and good strangers, Joseph of Arimathea and Nicodemus, had done what they could, yet it was rather a hurried laying of His sacred Body in the grave, than the formal burying of friends with those last funeral

[7] Job xiv. 15. [8] Rom. Brev. Sab. Sanct.

rites which love has a melancholy consolation to pay
But the two Maries were not then spoken of as being
so engaged; on the contrary, they are then described as
"sitting over against the sepulchre," as weeping mourners, who were incapable of any thing else but still and
silent mourning, and that the embalming of their tears
for the self-abandonment that had kept them beneath
the Cross, kept them afterwards at the grave. And sad
indeed to them, and desolate was that Sabbath which
ensued; no manna from heaven fell on that Sabbath[9]
the Bread of life was hidden from them. And now at
the end of another day, upon the Saturday evening
when the Sabbath was over, they are again spoken of
as being together, and engaged in the same occupation
in conjunction with another, whom circumstances have
now combined with them. For we read, "*And when*
the Sabbath was over, Mary Magdalene, and Mary the
mother *of James*, the wife of Cleopas, and mother of
James the Less[1], *and Salome*, the mother of Zebedee's
children, *purchased spices, that they might come and*
anoint Him." (Mark.) It is remarkable that in the very
preceding verse, when speaking of the Friday evening
St. Mark mentions the two Maries together, while in this
verse he repeats them with the addition of Salome, so as
necessarily to give rise to the question, Why was Salome
now with them, and not with them on the Friday even-
ing[2]? Now Salome, at all events, if not the other
was probably residing at the very house where the
blessed Virgin and St. John were; for it appears rea-
sonable to suppose that St. John, who had now taken
our Lord's mother to his own home, might be in the

[9] Exod. xvi. 26.

[1] Conf. Mark vi. 3; xv. 47; xvi. 1.

[2] See Vol. Pass. p. 404.

house of his own mother Salome. And the wife of Cleopas being apparently the sister or sister-in-law of the Virgin, would probably be with her now also, as she had been supporting her at the foot of the Cross. Thus Mary, therefore, and Salome, would naturally be associates on this occasion; and Mary Magdalene we find previously the friend and companion of the former. This combination, therefore, of Salome with the two Maries seems necessarily to arise out of the circumstances which have occurred, and seems to form these three into a more intimate, and one might say, domestic party, as they are found in the ensuing narrative. Whether these two Maries were resident at the house of Salome, or merely called there on their way, and were so joined by her, it seems impossible to conjecture. And in either case the supposition of their coming with Salome from the house where the blessed Virgin and St. John were, will account for the circumstance, that in the moment of surprise and alarm, St. Mary Magdalene should hasten to the house where St. John was. That wherever he was, St. Peter should be found with him, is what we should naturally expect. That these three holy women should be thus separated from the other and larger party, not only appears on the surface of the narrative, but is itself also natural: grief loves but few associates, but embraces those few the more closely; fellowship in suffering and a common sorrow, indeed, united them all; yet even where this is the case, the deeper intensity of mourning hides itself in the bosom of the nearer circle, though soothed by these sympathies of others who are all within the same bond of suffering. This supposition not only arises from a consideration of the narrative, but seems to be required for the explanation of the combined accounts. Truth is so sacred and

so necessarily connected with all holiness of mind, that one would not suggest any scene or association of circumstances, which does not naturally arise from what appears requisite for the full understanding of Scripture. This is especially needful in speaking of events and persons such as these, and in subjects of devout contemplation; on which to blend fictitious scenes with recorded facts seems dangerous, lest feeling and imagination should take the place of holiness and truth.

They were, therefore, we must conclude, now preparing these spices on the Saturday evening, but not under the feelings with which we in the retrospect are able to contemplate them; and as Angels perhaps look upon the good in all their sorrows, when they clearly perceive that although heaviness may endure for a night yet it is already lit up with the radiance of that joy that cometh in the morning. It was a time of deep and unspeakable affliction; yet wonderful to say, the very occupation in which they were engaged, although they knew it not, was full of promise and hopeful anticipation; for what were these embalmings they were preparing in their hands? Religion had required it in a manner so strict that we hardly realize or enter into their feelings; they felt as if the burial was left uncompleted, and their devout service unperformed till this was done. These figurative signs in the Jewish worship correspond with our more spiritual services; the embalmings of our dead are with sacred liturgies and Scriptural words of assured hope of resurrection, which are to us this fragrance of immortality, an embalming incorruption; they express more unreservedly, and "in spirit and truth," what the other typified by sign and shadow. "Because of the savour of thy good ointments," says the Bride; "draw me, we will run after

Thee[3];" it is the fragrance of immortality which is about the grave of Christ that draws His redeemed unto Him; when they look for corruption, finding scent of endless life; it is the ointment coming upon the Head which runneth down thence unto all His clothing, whereby His elect are wrapped round by Him with the promise of immortality, and sleep with Him in the grave. Thus for those who are in the grave has there ever been an embalming of better hope, which nature itself teaches, or that which is within us better than nature; so that if buried awhile it is with promise and hope, responsive to a holier Voice which says, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee[4]." These, therefore, they had in their hands, by which so many ages had silently and unconsciously expressed that "His flesh should not see corruption;" their grief, which they knew, spoke, while they knew it not, their joy; the expressions of their sorrow, which God had ordained, and as it were had put into their hands, were significative of hope. The very preventions and hindrances which, as they supposed, had deferred these last rites to the Dead, were also but the Providential interpositions and care of God watching over the good; for it was no human contingency, but the Sabbath itself, which had held their hands, and suspended these last offices. For Christ will have from the good no vain service, no embalmings of His body, as if It had aught to fear from corruption; but He has already signally accepted this service from them all in the person of that good Mary, and her memorable anointing of His living Body, for

[3] Cant. i. 3, 4.

[4] Is. liv. 7, 8.

ever incorruptible; an anointing which He declared was for His burial, and an everlasting memorial of her piety.

Thus they who would anoint Him shall themselves be anointed by Him "with the oil of gladness above their fellows." It had been obedience which, as Bishop Taylor expresses it, had bound the feet of love. Their very obedience to the law of the Sabbath brought about that they should not embalm a dead body, but embrace a Living One, with these fragrant oblations which they bore in their hands to the King of heaven. And thus obedience and love were reconciled and made one; for in Christ's service love is obedience, and obedience is love, and the Law being fulfilled finds Grace; their keeping of the Sabbath, the last and greatest of Sabbaths, leads them to Christ risen.

Thus let our Sabbath evenings be spent by us in expectation of the Lord's Day, the Day of Light, in preparing spiritual embalmings for Christ's Body, by the incense of our prayers, together with those tears and sorrows which are most suitable for penitence; that our old man may be buried with Him, and we in Him raised incorruptible. Indeed, our very time in this world altogether is but as the Sabbath evening, before the coming in of that night wherein no man can work; and in the stillness of which there shall be heard the cry, "Behold, the Bridegroom cometh!" Now in the temple is the solemn lighting of the lamps[5], and now is nature lighting her lamps in the sky, to teach us that we also await this awful coming on of the night with our "lamps burning;" knowing that when we think not, the voice will be heard, "Go ye out to meet Him." Ever re-

[5] Exod. xxvii. 21.

membering and keeping, as the phylactery about our garments, His own awful warning, "Be ye also ready, for at such an hour as ye think not, the Son of Man cometh."

> "O may I always ready stand
> With my lamp burning in my hand;
> May I in sight of heaven rejoice,
> Whene'er I hear the Bridegroom's voice."

CHRIST RISING AT NIGHT.

It was then "very early," and "while it was yet dark," when it was found that our Lord had arisen; it must therefore have been in the darkness of night, when, scarcely yet illumined by the twilight of the everlasting morning, that our Lord arose from the grave. "When they that loved Him," says St. Augustin, "were seeking Him in the early morning, the Angels told them that He had already risen; from which it is evident that He must have arisen in the preceding night[6]." It has, indeed, been suggested, that St. Mark defines the time, as if he had said that He "arose early, and appeared to Mary Magdalene;" in reply to which, some explain it to signify, not that He "arose early," but that "when He had arisen, He appeared early" to her. And, indeed, St. Mark had spoken of her having already come at a still earlier period in the morning to the tomb[7]. Theophylact, Eusebius, and others, think it necessary thus to punctuate and interpret St. Mark's account; and the general supposition among early writers that the time was no where specified, notwithstanding this expression

[6] Serm. ccxxi. in Vigil. Pasc.

[7] *Ἀναστὰς πρωῒ ἐφάνη*, ver. 9, but in ver 2, *λίαν πρωῒ ἔρχονται εἰς τὸ μνημεῖον*, ch. xvi.

in St. Mark, indicates a received impression of mor
weight than any mere critical exposition of the passage
Besides which, even if we take the words in St. Mar
to mean that He "arose early," we have the very sam
words in another place in his Gospel, that He "aros
early" to pray, when, at the same time, he adds, it wa
"yet deep night[8];" or "a great while before day."

Early, therefore, was it, while it was yet night, an
before dawn, that Christ had risen: He anticipates, a
it were, the fulness of the three days, ever delight
ing to cut short for us the time of sorrow, and to pre
vent the morning, by His early comings, with conso
lation and joy. "He will cut it short in righteous
ness;" "a short work will the Lord make upon th
earth[1]." "For the elect's sake He hath shortene
the days" of great tribulation. He has given th
rising sun as the type of His Resurrection, but in th
fulness of His promise He is before His type, and ant
cipates his rising by the everlasting beams of His ow
Resurrection. But it is in the stillness of night, and a
seen by none; the account indicates the presence of n
human spectators; we read of the earthquake and
the Angel sitting on the stone which he had rolled away
and Christ is found in various places mysterious
present; but there is no description given of the act
His rising. We may suppose it to be in that solem
stillness which characterizes the change of His glorio
Body at the Transfiguration, and more especially,
that also took place, as some suppose, in the nigh
The earthquake and the whirlwind had ceased, and H
was present in that stillness which ensued. His comin
and His goings are always in secret, and of Him, as

[8] πρωῒ ἔννυχον λίαν ἀναστὰς, i. 35. [1] Rom. ix. 28.

the Blessed Spirit, it may be "thou hearest the sound thereof, but thou canst not tell whence It cometh, nor whither It goeth." It is said especially of God, that He "seeth in secret," and in secret also He Himself is seen: it is as Job says, "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him: but He knoweth the way that I take[2]." So is it with Christ rising and Christ risen: He is present with us suddenly in every place, but we know not whence nor how: as Gideon came at midnight on the camp of the enemy, with the trumpets and the lamps from the vessels broken, appearing on a sudden on every side[3]. As Samson arose at midnight, and carried away the posts and the bars of the city of Gaza[4]; so did Christ arise at midnight, and carry away the gates of Hell; at midnight He opened the gates of Sodom that His chosen few might thence escape: at midnight He unbarred the house of bondage in Egypt to lead Israel forth: at midnight He "opened before Him the two leaved gates" of Babylon; at midnight did He "break in pieces the gates of brass, and cut in sunder the bars of iron," to "give thee the treasures of darkness, and hidden riches of secret places[5]." It is at midnight He visits[6] both literally, and in figure and spirit also: it is in the time of darkness that Christ has ever lifted up His light. It was in the great night that came upon this world, and in the first darkness of Paradise, that a promise of the Sun of Righteousness was first made: it was the dark-

[2] Job xxiii. 8. 10. [3] Judges vii. 18. [4] Judges xvi. 3.
[5] Is. xlv. 2, 3. [6] See Vol. Pass. pp. 35, 36.

ness of the Deluge which was first illumined by th
rainbow and the pledge of the better covenant: it wa
in the thickest night of Egyptian darkness that th
supernatural light, that abode on Goshen, spoke of
sheltering light under the shadow of death: it was i
that worse than Egyptian darkness of the Babylonis
captivity, when Jerusalem, the light of the world, wa
being put out, that the twelve Prophets arose, lik
constellations, to illumine that night, or like stars th
caught their beams from that sun of the Everlastin
Light while He was as yet unseen by man. Yea,
night itself brings the stars to sight, so in our darkne
of adversity come forth more clearly to view the etern
things of Heaven. Whence it hath passed, as it wer
into a sacred proverb of all affliction, "When I s
in darkness the Lord shall be a light unto me[7]
"thy light shall rise in obscurity, and thy darkness
as the noon day[8]." "All things are double, o
against another[9]," analogy and harmony reign in
things; because all things catch some shadow of H
goings, and reflect them back from Him, and to and f
in a thousand ways. And thus as He chooses sorro
for the time of His Divine joy and comfort, so nig
also He blesses with His visitation more than da
Night too, it may be, is the type of the intermedia
state, to be in which is to be "with Christ" with great
nearness and blissful approaches. And so in nig
literally are the tokens of His comings. "In a drea
in a vision of the night, when deep sleep falleth up
men, in slumberings upon the bed; then He opene
the ears of men, and sealeth their instruction[1]." A

[7] Micah vii. 8.
[8] Is. lviii. 10.
[9] Ecclus. xlii. 24.
[1] Job xxxiii. 15, 16.

with sensible manifestations also of a spiritual presence. "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice [2]." Thus as in sorrow He is most near, so at midnight the very type of sorrow; in the Christian state are all things reversed: as mourning is the season of the great Comforter, so night becomes full of our better day.

Beautifully, indeed, was this expressed by the Ancient Church in the solemnities of the Paschal night. St. Augustin, in one of his Sermons, speaking of this observance, says, "That night in which the Lord arose we spend in watching; and meditate on that life where there will be no more death nor sleep, which life He began for us in His own flesh, which He so kindled from the dead, that it shall now die no more, and death shall have no more dominion over it [3]." And the early poet Prudentius, in the end of his poem on Lighting the Lamp, describes especially that Easter night.

"Not as the Day-star from his ocean bed
Streaking the night with torch of glowing red,
But upon earth sad with its dying Lord
More than the solar day hath Christ restor'd.

We through that night our festal joys declare
With glad assemblages of solemn prayer,
With vow and vigil seize that time of grace,
And heap up offerings in the Holy place.

With cords that hang from the aerial roof,
The orbs of burning light there shine aloof;
The flame floats bright upon the oily mass,
And shoots its rays through the transparent glass.

[2] Job iv. 13. 16. [3] Serm. ccxxi. In Vig. Pasc.

That one might think the aerial dome profound
Studded with constellations stood around;
And that the Northern wain of shining cars
Were scattering round us purple evening stars.

And, Father, not unmeet such solemn rite
We offer Thee at fall of dewy night,—
Light the most precious of Thy gifts below,—
Light all Thy other gifts by which we know.

Thyself Light of the eyes and body whole,
Mirror without and mirror in the soul;
Accept the light I too would bear to Thee,
Fed by the peaceful oil of charity."

And not on this great Paschal night only, but on ever Christian night in consequence, are these lamps lit o earth, corresponding to the lamps which are nightly l in Heaven. As Easter Day sheds its light upon ever Lord's day throughout the year, and, indeed, mak every day in some sense the Lord's day; so every nig has its illumination from this night; and hence passe the spirit of prayer and watching into the Nocturns the Church. As Christ beforehand "arose early, great while before day[4]," and went forth to pray, an continued often whole nights in prayer; so His Spi in His Church afterwards stirred up in men's minds t past Resurrection and the future Coming of Christ; which also He speaks in prophecy, "at midnight will arise to give thanks unto Thee[5]," and "mine eyes pr vent the night-watches, that I might be occupied in T words[6]." "Arise, cry out in the night: in the beg ning of the watches pour out thine heart like wat before the face of the Lord[7]." "At midnight" the m of entreaty, in the parable, the type of importunity prayer, goes to his friend asking for three loaves[8].

[4] Mark i. 35. [5] Ps. cxix. 62. [6] Ibid. cxix. 148
[7] Lam. ii. 19. [8] Luke xi. 5.

midnight did Paul and Silas awake to prayer and praise[9]. Thus hath the spirit of Christ's midnight arisings gone forth into the Church, been infused into its midnight watchings, and gives the power of His Resurrection to the midnight cry of warning, lifting up the faint hands, and strengthening the feeble knees. And what Christian is there that knows not the power of midnight prayer, when all mankind are asleep, and the wicked one walks about endeavouring to instil his temptations into the slumbering or waking thoughts of those who do not watch; when penitence is aroused with a deeper sense of approaching Judgment; when love overflows with thoughts which by day it knows not; when the soul feels and acknowledges what this world is, and what is the next, with a power otherwise unknown? Thus it is that the very sense of an ordered and appointed watching passes into the spirit of religion: when the Nocturnal Offices of the Church seemed to walk their solemn rounds, like sentinels that watch around the City of God, while here it is subject to the need of sun and moon,—lighting their lamps from Him who is the Light of the City of God. For this awakens in others also a sense of their need of watching; there comes before the mind at such a time the consciousness of Angels that never slumber, and Saints before the Throne, which rest not day or night: and from thence, more deeply still, passes on the mind to the contemplation of Christ returning to awaken the bodies of the dead with a glorified Resurrection like His own, so that they shall sleep no more.

THE ANGEL SITTING UPON THE STONE.

Although nothing is said of our Lord Himself in His

[9] Acts xvi. 25.

rising from the grave, yet some circumstances which accompany it are recorded. These also appear to form a scene which has no human spectators, and previous to the coming of the holy women, as St. Matthew speaks of them in the following description. St. Chrysostom, indeed, seems to suppose it otherwise: he mentions that the Angel came after the Resurrection of our Lord, and that the object of his coming and rolling away and sitting upon the stone, with the earthquake that accompanied it, was for the sake of the women: for although he supposes all this to take place while it is still night, yet he describes the women as already there, and some of them perhaps half-slumbering; and thinks that the purpose of these circumstances is to arouse their attention. It seems, indeed, rightly supposed that our Lord arose while the grave was still closed, even as He afterwards appeared before His disciples with closed doors; for there was no occasion for the stone to be rolled away for His sake, Who needed not bars and doors to be unlocked: nor is there any mention of His rising being the object of it; for the earthquake is spoken of with reference to the descent of the Angel; and the descent of the Angel is spoken of for the rolling away of the stone for the women. It is for our sakes that the Angel came. But there are difficulties in understanding, with Chrysostom, the women to be already there together with the armed sentinels; and in reconciling such a supposition with the account of their coming and perceiving in the twilight that the stone had been already removed, as St. Mark describes it. But, as St. Jerome observes, the women appear to be frequently going and coming, and in pious sedulity visiting the tomb; which will account for many things through the whole of the narrative which ensues; and must be constantly borne in mind.

And, behold, there had been a great earthquake: for the Angel of the Lord descended from Heaven, and came and rolled away the stone from the door, and sat upon it. (Matt.) He descended and came, it says; exceeding majestic and sublime in its simplicity is this account, as Dr. Townson has before remarked. He alighted from Heaven, as it were, on a spot that was near, and an earthquake followed at the step of his foot, as by an electric shock, trembling. He alighted, and came approaching: the words convey a picture such as no painter could equal. He alighted, and came and rolled away the stone, and sat upon it. Nor, of course, is it necessary to suppose from this account any human witnesses of this occurrence; on the other occasions, as that of Angels ministering to Christ after the Temptation, and in that of the Angel strengthening Him in His agony, there is no allusion to the circumstance being seen of men. *And his form was like lightning, and his clothing was as white as snow. And from the fear of him the keepers did tremble, and became as dead men.* (Matt.) They trembled, nor, as St. Jerome observes, does he say any thing to remove their terror. But perhaps they were not distinctly sensible of any thing more than the supernatural movement and earthquake; as it was with the company that attended him in the supernatural vision of St. Paul, and in that of Daniel. That of the Prophet Daniel, indeed, still more resembles the present; for the Angel is particularly described with "his face as the appearance of lightning," and the like; and it is added, "the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision[10]." The account,

[10] Dan. x. 6. 8.

indeed, of this Angel appears to be of one clothed wit
more terror and majesty than either of the others whic
are subsequently mentioned; for those in St. Luke ar
spoken of as "two men standing by them in shinin
garments;" and in St. John there are seen "tw
Angels sitting in white," in so peaceful a calm as t
occasion no alarm or disturbance in her that saw then
But here the descending from Heaven, and the sittin
on the stone, and the form like lightning, partake
the majestic greatness characteristic of St. Matthew
Gospel. And this will appear still more strongly, if w
contrast it with St. Mark's account of the same occ
sion; for St. Mark omits all this mention of the desce
and coming of the Angel; and, instead, his account
all full of human affection and feeling, describing t
perplexity of the women and their doubts how th
should remove the stone[1].

This description, indeed, of the Angel brings befo
one the Lord Himself descending from Heaven, "wi
the voice of the Archangel and the trump of God," a
the dead being raised. The whole circumstance a
pears already in anticipation of that time; and the sa
order of events is preserved; the earth quaking, Ang
coming forth to summon the elect, and Christ Hims
appearing. "There was a great earthquake," an ear
quake naturally fills men's minds with the apprehensi
of the presence or the approach of God; and appe
throughout the Scriptures to be frequently spoken
as accompanying His visitations, "when He ariseth
shake terribly the earth[2];" the mention occurs in
Psalms, and in the book of Job, as His attribu
"Which shaketh the earth out of her place, and

[1] See on Stud. Gosp. Part i. Sec. iv. v.

[2] Is. ii. 19

pillars thereof tremble[3]." Such was the descent on Mount Sinai, in token, St. Paul tells, of that time when He shall "shake not the earth only, but also Heaven[4]." And the words of Haggai, to which the Apostle alludes, appear already to have the prospective fulfilment, "yet once, it is a little while, and I will shake the heavens and the earth . . . . And I will shake all nations, and the desire of all nations shall come[5]." For the Apostle, in the same place, describes "the Heavenly Jerusalem" as already come, "and an innumerable company of Angels."

There is stillness and thunder combined; the stillness in which God speaks, and the thunder which follows His Voice; "the earth trembled, and was still, when God arose to Judgment[6]." And of course this shaking of the earth indicates the entire removal of the same, and the giving up of all the dead within her; while the Angel descending from Heaven declares the Heavens themselves reconciled to man; and God Himself accepting the Great Sacrifice, and justifying mankind. As St. Hilary says, "The Angel of the Lord descending from Heaven, and rolling away the stone, and sitting by the sepulchre, is significative of the mercy of God the Father, in His sending ministrations of heavenly powers on His Son as He arises again from below. And, therefore, He Himself affords the first proof of the Resurrection, that it might be announced by an attendance that might express the Father's will[7]."

Indeed, the rolling away the stone from the cave of death, and the sitting on that stone, is in itself very highly significative and expressive of the victory of

[3] Job ix. 6. [4] Heb. xii. 26. [5] Haggai ii 6, 7.
[6] Ps. lxxvi. 8, 9. [7] Com. in Matt. cap. xxxiii. 9.

Christ, Who hath cast away for ever the bonds of death seeing that "death hath no more dominion over Him [8]." The descending Angel hath sat down on the stone a in fixed determination and victory; sitting implies tha the work is done; sitting on the stone, which was th door of death, seems significant of the sitting of Hin Who hath all enemies put under His feet, and agains Whom the door of the grave and the gates of Hell shal not prevail: sitting indicates continual abiding; H "sitteth and shall sit for ever [9]," and of His kingdor there shall be no end. The Cherubims were at th east of the garden of Eden, with the flaming swor keeping the way of the Tree of Life. But this Ange hath no more the flaming sword, for Christ hath opene Paradise to all believers, having already found acces there with the penitent thief; and invites all to th Tree of Life: and the Angel sits down, for the work o the Cherubims is done; and man may eat and live fo ever. His form is like lightning; but his raiment as snow: lightning is seen in Heaven, and no ey can behold it, and it is the image of the Light of God snow is seen on earth, and is the emblem of all purity although on this our earth it so soon languishes, and soiled, and melts away. With this pure from Heave he is clothed to meet mortal eyes. And at the fear him, the keepers became as dead men: for even th good tremble at such a manifestation. What shall it b therefore, when the grave and death itself shall refu to hide them in its sheltering bosom, and the dead me themselves shall arise, and all the holy Angels shall seen, and the Lord of Angels among them, and th shall look on Him Whom they pierced!

[8] Rom. vi. 9.

[9] Sedet æternumque sedebit. Virg.

The Angel is sitting on the stone, in token as it were of Christ, and as if to say, that His work is done. "I laid me down and slept, and rose up again; for the Lord sustained me[1]." Thus Israel slept, and arose, and took the stone on which He had lain, and made an altar of it, and poured oil thereon, and said, as if awakened to a new world, "How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." For it was from thence that the opening Heavens and ascending and descending Angels were seen. Thus again, at another time, Jacob rolled away the stone from the well's mouth that the cattle and flocks might drink. Here is the fountain open, the stone is rolled away; from hence shall go forth streams to all the world. The Angel opens the door, and says, "Come and see." He sits at the grave, but no longer as the King of Terrors to the good.

The Angel in serene majesty is sitting on the stone: how vain appear the triumphs and the triumphal enthronements of men compared with this sitting; they seem like poor mockeries invented by the evil one; for when man is so triumphing, he is himself most triumphed over by Satan. But this sitting of the Angel betokens man himself, or the Son of Man having at length obtained the victory, having overcome the evil one; and now that man is joined unto God, not the brute creation only as at the beginning, but Angels, and principalities, and powers are made subject unto Him.

The great ones of the earth have decked their palaces, as if to set death far away; but of all the glories of earth nothing has ever yet been found so glorious as this tomb: where Angels are sitting, where Heaven

[1] Ps. iii. 5.

stoops to earth as reconciled with it; where Righteou
ness and Peace have kissed each other at the Bridal
earth and Heaven: this is the chamber from which th
Bridegroom hath gone forth, and the Giant rejoicin
to run his course from the utmost part of earth to th
utmost part of Heaven. And here, again, as at th
Nativity, and the Baptism, and in all things appertai
ing to Christ, great things and small, Divinity and ma
hood, Majesty and humility are combined, and strengt
is perfected in weakness; soldiers are guarding, an
women are weeping at a tomb, as at the grave of
helpless man and a criminal; but Angels are attendin
and the earth is shaking, as at the tomb of God.

SAINTS APPEARING IN THE HOLY CITY.

How lovely is Thy rising, Thou Star of Jacob! Ho
sweet is Thy breaking forth, O Thou Flower tha
springest from the dry root of Jesse, unseen and qui
as the snowdrop that hangs its head at midnight und
the wintry moon, the first prelude of the everlastin
spring! At Thy appearing all things catch the prelud
of summer; the gleams break forth, and the flowe
attempt to move, and the birds to sing, forgetting it
still winter; and again withdraw themselves. To
glorious to be beheld by mortal eyes is the first burs
ing forth of Thy beams, Thou Sun of Righteousnes
for what corner of the universe is there, what da
place is there in the heart of man, that is not at this ho
visited by Thy beams? And surely the place of th
dead hath been moved by Thy coming; and alread
are they bursting the bands of the grave, and puttin
on their bodies, as if they thought that the great a
last morning had indeed arrived.

The Prophet speaks of strains which were in Heaven sung by Angels at His Ascension, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel." "I have trodden the winepress alone: and of the people there was none with Me[2]." Why may not the same also have denoted something of His entrance among the spirits of the dead? The Prophets of old who thus sung, and the Patriarchs and just men may have welcomed His coming with the same; and in their eagerness may have already anticipated the rising of their bodies. And if Moses and Elias appeared with Him at the Transfiguration, partaking of the glory of His glorified Body, how much more may Saints of old have appeared with Him now? To them may we apply the words: "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even to day do I declare that I will render double unto thee[3]." And St. Cyril, in His going down, describes the Patriarchs and Prophets of old, as Abraham and Moses, and Samuel and David, arising at His coming, and saying with John the Baptist, "Art Thou He that should come, or look we for another?" And afterwards, as participating in His triumph, and saying, "O death, where is thy sting? O grave, where is thy victory[4]?"

"Awake, and sing, ye that dwell in dust, for thy dew is as the dew of herbs[5]." The Heavens and the earth break forth together into joy at the going forth of spring, and the genial gale that comes down from above is greeted by grateful flowers, that it calls forth from beneath; even so now as the Angel comes down from heaven, so the spirits come forth also from below.

[2] Is. lxiii. 1. 3.
[3] Zech. ix. 11, 12.
[4] Lect. xiv. 19.
[5] Is. xxvi. 19.

The circumstance now to be mentioned occurs in S
Matthew's Gospel alone, and evidently out of the ord
of time, but in a manner precisely similar to what is
often found in St. Matthew's Gospel, when, by a sort
latent association of thought, on recording some circu
stance, he introduces what occurred at another occasi
in some degree similar, but with no further relation
it; for in speaking of the earthquake and rending of t
rocks at our Lord's death, he passes immediately to t
record of a circumstance connected with another quaki
of the earth; and perhaps the marked consequences
the Holy City might have combined it with this whi
occurred so soon after, when the Saints arose; for t
Evangelist himself clearly adds that it was after the R
surrection that they thus appeared. The passage occu
on his mentioning the effects of our Lord's "loud voic
at His death, when he adds, "*And the earth did qua
and the rocks rent, and the graves were opened, a
many bodies of the Saints which slept arose, and came
of the graves after His resurrection, and went into
Holy City, and appeared unto many.*" (Matt.) E
even the apparently accidental introduction of a circu
stance in Scripture is not to be considered out of pl
and fortuitous, and though this explanation may accou
for its mention at that time, yet it may be connect
even with that former event also. The descripti
seems to combine it with both events, and to pass fr
the mention of one into the other.

There are several points of inquiry which here na
rally present themselves: at what time these Sai
"arose," and also, which may be another matter,
what time they "appeared;" what Saints they were w
thus appeared, and to whom they appeared. That th
did not "appear" till after Christ's Resurrection, see
evident from the mention of this very point in St. M

thew, that they appeared "after His Resurrection," and is what we should naturally infer would be the case, for He is "the First-born among many brethren," and natural piety would suggest that they should follow rather than precede Him Who is "the Resurrection and the Life." Christ's rising from the grave is often spoken of in Scripture, as in some sense a kind of general rising of us all together with Him; and it is here expressed by a term in no other place used in Scripture for our Lord's Resurrection[6], unless it be in the Septuagint version of the Psalms, "Thou knowest my sitting down and my rising up[7]:" so that some would, in this place, rather interpret the word in the active sense, "after His raising of them." It may be that a more general term is used as including both by an unusual expression, "after His awakening," i. e. of Himself and others. Nor is this natural supposition, that He should be Himself the first to arise, at all lessened by the circumstance, that He had already raised up others from the dead previous to His own death and resurrection, for they arose only for a time, not for immortality; and rather as shadows typical of the great and true resurrection, than as parts of it. And so also with the Saints which now arose; they also, as Moses and Elias, at the Transfiguration, appear with Him in glory, partaking of His glory, not as distinct from it, and are themselves but as signs and figures of the effect wrought in Christ's arising. And yet we may suppose that His dying Voice, in conjunction with which it is spoken of, did penetrate into the furthest regions of the dead, that together with that earthquake, all they that were in their graves were moved, and some

[6] Ἐγερσιν, not ἀνάστασιν.

[7] Σὺ ἔγνως τὴν καθέδραν μου, καὶ τὴν ἔγερσίν μου. Ps. cxxxix. 2.

great change was wrought in their condition; and p
haps by Christ Himself, the great atoning Victim
that moment appearing among the dead and going do
to Hell. This, therefore, may be by Inspiration h
implied, by placing the two circumstances together
this connexion. Thus St. Hilary, who seems to ap
it to His dying, says, "for illumining the darkness
death, and shedding light on the gloom of Ades,
the resurrection of Saints, rendered visible at this p
sent time, He carried off the spoils of death itself[8]."
seems probable that the rending of the rocks, and
graves contained therein being opened, which
curred at our Lord's death, might have continued v
ble to appearance for many days, as scars and fissu
disclosing the depositories of the dead; so that those
whom these supernatural visitations were made, wo
immediately connect them with those appearan
that met their eyes in and about the Holy City, wh
the graves were evidently disturbed by no human mea
St. Jerome thus supposes it connected with the
events, that "although their graves were opened, t
did not rise again before the Lord arose, that He mi
be the first-born of the resurrection from the dea
And St. Chrysostom speaks of "all those that slept,
pearing in a body as a sign of the resurrection." A
St. Augustin still more clearly says, that it is "h
mentioned by anticipation, that the sepulchres may
understood to have been opened by that earthqu
when Christ hung on the Cross, but that the bodies
the Saints arose not at that time, but after He had f
risen," for "He is the first-born from the dead[9]."

The expression of their appearing "after His res
rection" in no way confines it to this night of our Lo

[8] Com. in Matt. xxviii. 7. [9] Epist. Cl. iii. clxiv.

resurrection, nor intimates that it then took place; but one is naturally inclined to infer that they may have appeared together with His rising on this greatest and most memorable of all nights, issuing as it were with Him from the portals of hell which He had opened. "Many that sleep in the dust shall awake," and "together with My dead Body shall they arise[1]." And when might they suppose their great awakening from the dust to be, but at this moment, and now? But our supposing them to have appeared upon this very night, does not limit their appearing to that period; for they might have been, like the appearances of our Lord Himself, for forty days;—they might have occurred from time to time with no sufficient indications of the secret law which governed those appearances; for it is not said that they appeared at His resurrection, but "after." And this expression of their "appearing to many," seems to indicate that they did not continue upon earth, like Lazarus and others, who were raised before our Lord's own death. Perhaps with bodies already changed and glorified, they might have accompanied Christ to heaven, for "them which sleep in Jesus will God bring with Him." And yet one would suppose not in the same sense as at the general Resurrection, for the Apostle says, "These all received not the promise, God having provided some better thing for us, that they without us should not be made perfect[2]."

Another question is, who these Saints were which thus appeared: does it signify the dead who had been lately placed in those sepulchres, and whose bodies had not as yet returned to dust, who appeared to those by whom they were, in consequence, known and recognized; or such as had been lately among them, such as

[1] Dan. xii. 2. Is. xxvi. 19. [2] Heb. xi. 40.

the devout Simeon and Anna, who had already seen H in the flesh before their departure? It may, indeed, so explained; but although the words may admit of t supposition, yet they do not at all confine it to this, it is "many bodies of *the Saints* that slept." And deed, from these words, it might be asked, does it seem to indicate the Saints generally, without any li tation, out of whose number these arose? But, on other hand, as their rising is connected with this open of the graves, it appears as if it spoke not of the Sai generally, but of those who were buried in these mo ments or sepulchres at Jerusalem: add to which, t nothing is stated of their appearing generally through the world or in Judea, but the account seems to lim to the Holy City.

It is mentioned, moreover, not by any or by all Evangelists, but by that one which is considered Evangelist of the Hebrews: and it adds one knows what of solemn interest to all that has been said in Old Testament, of good kings and others being burie the Holy City, "in the city of David," and "in the se chres of their fathers." In addition to the other rea which hallow this circumstance, of careful and sa entombment, to natural piety, it may be that they became, in a singular sense, buried and risen with Ch We know there is a tradition even, that the bod Adam was buried in that spot[3].

It may again be asked, for what purpose was their rising and appearing? For the same purpo may be, that before the harvest blades of corn are f to spring up and ripen by the way-side, and then t away again; for which we can define no end, but

[3] See Vol. Pass. p. 283.

we see they foretel the coming harvest. That there should be such instances to precede and anticipate the general Resurrection, is according to the course of nature, and in harmony with all the great events of sacred history; for what great mystery is there which is not accompanied with scattered indications going before? As Naaman the Syrian, and the widow of Sarepta in the Old Testament, and the Gentile Centurion and Canaanitish woman in the New, precede the calling of the Gentiles; as the manna in the wilderness, and the loaves multiplied by Elisha, and the two miraculous feedings of Christ, anticipate the mystery of the Eucharist; as the washings of the Law and the baptism of John, prepare the way for the great laver of Regeneration: so, in like manner, and quite in unison with all these circumstances, are those types which precede, in gradual fulness and development, the restoration of the body. Thus the child regenerated by the body of the Prophet being stretched over it; and the dead man restored to life by the touch of the Prophet's bones, in the Old Testament; and in figure still more definitely marked, the raising of the daughter of Jairus; of the widow's son at Nain; and of Lazarus; and the appearances of Moses and Elias, together with Christ glorified on Mount Tabor; and lastly, this rising of the Saints, precede the general Resurrection, with the same entire differences in kind, as in the other instances; but typical, significative, and precursory.

It has been spoken of as a matter of inquiry, whether "the Holy City," in which they appeared, is to be taken literally or figuratively. There can be no doubt but that it is spoken literally of Jerusalem, although now no more the Holy City. "Evidently in this city," says St. Cyril of Jerusalem, speaking of this passage, "in which

we now are[4]." But at the same time, as we find "the Holy City" is afterwards used in the Revelation, not of the earthly but of the heavenly City of God, we may not without reason, apply the expression to the other also; and suppose that the spirits of the dead who had seen afar off the day of Christ and were glad, had now found some mysterious access into that heavenly Jerusalem; of which St. Paul speaks, that "we are already come to that Holy City, wherein there are an innumerable company of Angels, the general assembly and Church of the first-born, the spirits of just men made perfect, and Jesus the Mediator of the new covenant." And, therefore, this also may bear some secret reference to another doctrine or probable opinion, of the Saints accompanying our Lord's ascent to heaven; and though it does not in any way explain the circumstance, yet it may be connected with some mysterious intimation that occur, of His ascending to Heaven not alone, but with many; that He arose alone, but ascended in "great cloud of" many "witnesses[5]."

The veil being rent, the dead arising, these are then but signs of Christ's entering His kingdom. We too with them, are "moved," let us also arise from the dead with Christ, and enter more fully into His kingdom; let us put on our new selves, and walk in the light of the Lord. "Blessed are the dead that" thus "die in the Lord," their goings are in secret as in the night, and their footsteps are not known; they appear on this earth, but are not of it, no one knows whence they come nor whither they go; a world of other feelings and thoughts deeper than the world knows, are with

[4] Lect. xiv. 16. [5] Heb. xii. 1.

them; they "appear unto many" and are gone by. Thus only, by first dying to the world with Christ, and walking now with Christ risen, shall we also hereafter appear in the Holy City together with Him in resurrection.

TYPES OF THE RESURRECTION.

If Christ thus arose from the dead, not without many signs accompanying Him, thus faintly and indistinctly alluded to, so also before and after were numberless shadows and types which appear to reflect the Image of His Resurrection, as taking part in it; such, indeed, as were not recognized before, while poets and philosophers mourned so pathetically over the inequality of nature in this, that while other things had another life in store, yet man who appeared like the lord of Creation himself seemed to have no resurrection. But now, after Christ had been indeed found to have risen from the grave, to them who obtained for the first time any glimpse of the truth, it must indeed have been like a "new Creation,"—"old things passed away, and all things become new." As they looked back upon the things of old, they must have called up in Holy Scripture a thousand incidents and expressions which were but shadows of what they now realized: and throughout all nature and providence all the mercies of God which had broken in on the distresses of mankind, would appear but feeble reflections of what had come to light this morning.

For as our Lord was fulfilling all the types of Holy Scripture, so was He fulfilling also those of nature. Early in the morning He arose: and what is morning after the darkness of the night, but a constant image which God has given us of the Resurrection of Christ? He is Himself "the Morning." "His going forth is

prepared as the morning[6]." He is "the Morning St
"the East," the Sun "rising with healing on His win
It is moreover the spring of the year. "Rise up
come away, for lo, the winter is past, the rain is
and gone; the flowers appear on the earth; the tim
singing is come[7]." And what is spring after win
but Nature speaking of the Resurrection of her Lo
It is the season when day is lengthening and maste
the night; light is overcoming darkness, and life spri
ing out of apparent death: as in the returning Prese
of Him who is very Life and very Light, and maketh
things new. And Spring is also the season, as
Cyril[8] and St. Ambrose say, of the creation of
world: and as then at the first the command went fo
to Nature, so now the command goes forth to
Church, to be "fruitful and multiply, and replenish
earth and subdue it." Then was it said, "Let us m
man in our Own Image after our Likeness, and
them have dominion:" so was it then spoken, and s
it now being fulfilled, while we "put on the new m
which is renewed in knowledge after the Image of H
that created him[9]." And all this is as the earnes
that Great Morning, wherein it is said, "we shal
like Him[1]." "When I awake up after Thy likenes
shall be satisfied with it[2]." "And let them have
minion!"—this also is now fulfilled in the power of
Resurrection, as the Psalmist speaks, "Thou mad
him to have dominion over the works of Thy hand
Thus, as the Morning and the Spring return again
again, so after the manner of Christ's Resurrect
and in the Image and Likeness of God must men a

[6] Hosea vi. 3. [7] Cant. ii. 10. 12. [8] Lect. xiv. 10, Ox. T
[9] Col. iii. 10. [1] 1 John iii. 2. [2] Ps. xvii. 16.

and be renewed day by day, while day by day the outer man perishes.

As this, therefore, is the day of the Creation of Light, so this is the season also of the Creation of the world, which Spring from year to year keeps up the remembrance of. The new Light of the kingdom spreads itself over the earth, the new Vine is putting forth its leaves as in spring, from which there will be, in due time, that wine which our Lord will drink new with His disciples in the kingdom of God. All things at this season speak of a new world; it is like a feeble effort to recover the past, and an earnest of future regeneration; even the Heathen Poet saw in this an annual memorial of Creation:—

> "At the first rising of the infant world
> Thus must the days have shone; no fairer course
> Have held; then all was spring; one genial spring
> Fill'd the big world; no wintry blasts were nigh;
> When new-born creatures first drank light."
>
> *Vir. Geor. II.* 331.

And Scripture also, in speaking of the manifestation of God in the natural world, is speaking still more strongly of this Regeneration, when we consider how the Church explains those types of Nature. "Thou deckest Thyself with Light as it were with a garment: and spreadest out the Heavens like a curtain. Who layeth the beams of His chambers in the waters; and maketh the clouds His chariot, and walketh upon the wings of the wind." "Thou coveredst it with the deep like as with a garment: the waters stand in the hills." The waters of Regeneration stand even now ready to burst forth at His command from the hills: and the Bow of His covenant is on the clouds. Surely all these things speak of the going forth of Him Who is the true

Light, Who buildeth His Church in the waters of Baptism, Who maketh His Ministers as clouds to bear Him, and walketh on invisible wings in the Spirit of God, Which bloweth like the wind where He listeth, and calleth forth a new Creation.

Now one point to be observed in these types, both in Nature and Scripture, is, how much they seem mutually to combine and blend with each other, and both to meet together around their great Prototype at this time. It is the new vernal year: it is also the beginning of the Sacred year, "the beginning of months, the first month[3]." The natural year is now pouring forth its First-fruits; and the Law also is requiring the offering of the First-fruits on this very morning; that the offering of the First-fruits may hallow the produce of the whole year. For of this very day, the Day of days, it is said, "Ye shall bring a sheaf of the First-fruits" "on the morrow after the Sabbath"—the great Sabbath, when Christ rested in the grave; from which morrow after the Sabbath, fifty days were to be numbered "even unto the morrow after the seventh Sabbath[4]," the full ingathering of the Church at Pentecost. Both Nature, therefore, and Scripture found their Prototype on this day in Him Who is "the First-fruits of them that slept[5];" "the Beginning, the First-born from the Dead;" "the First-born of every creature[6]." As therefore the Types in the Old Testament, which were now fulfilled, indicate what had been their true force and meaning, even by the exact period of their fulfilment according to the ordering of Him Who "hath put the times and the seasons in His own power;" so also do those in Nature, as was shown

[3] Exod. xii. 2. [4] Lev. xxiii. 11. 16. [5] 1 Cor. xv. 20. [6] Col. i. 18. 15.

by our Lord's rising in the morning of the day and in the spring of the year.

VARIOUS POINTS OF ANALOGY.

Many indeed, and highly interesting, are the points in which these types find a mutual correspondence, extending even to the minuter points of analogy. Thus, for instance, in nature the new powers which shall be at the Resurrection are seen in the vast differences between the butterfly and the worm, between the spreading tree and the small seed from which it springs: from the egg which contained it and the singing bird on the wing. In Scripture it is seen in Abraham's "body now dead," and his seed "as the stars of Heaven:" in Jacob departing alone, and returning a great multitude: in Israel going down to Egypt, in famine and with a family of only seventy persons, and returning with six hundred thousand and the spoils of Egypt. "It is sown in weakness, it is raised in power." And yet there is still sameness in nature, for the tree is of the same nature as the seed sown: indications of the butterfly may be found in the caterpillar: the full creature in the embryo: and thus, although Job was doubly blessed in his latter end, yet the number of his sons and daughters was the same as he first had, the seven sons and the three daughters: for the children of the second Resurrection to eternal life shall only be equivalent to those who are now the children of God in the first Resurrection. "It is sown in dishonour, it is raised in glory;" and this circumstance seems to characterize these figures of Resurrection. The rod of Moses when cast on the ground becomes a serpent, as signifying that death which should come through the serpent; but, when

taken up again, it becomes a rod, the sign of the Cross by which after death He shall rule the nations. And fulfilled in us also, who are now as the serpent on the ground, but at the end of time, as by the tail, taken up by Him shall become in the hand of God the sceptre of His Kingdom[7]. Thus Sin, which grovels in the dust, is to be mortified and die; and the Cross in the hand of the Christian becomes the sceptre of his power; by which God by him shall work the great marvels of His grace, and have dominion. The rod which God shall choose, like that of Aaron, although it appears but dead wood, yet when hid for awhile in His sanctuary, shall be found to "bring forth buds, and bloom blossoms, and yield almonds[8]." "It is sown in dishonour, it is raised in glory." Nature itself, each revolving year, is but the history of the true Joshua our High Priest, bid to lay aside His filthy garments, and to put on the raiment of salvation and ornaments of beauty[9].

What can set this before us more strongly than the very place of Christ's burial? it is in a garden, His Passion and His Resurrection is in a garden, in a garden is the fall and rising again of man[10]. And what is more emblematic of decay and regeneration, where is the dying and renovation of nature represented to us more vividly and more constantly than in a garden? It was from a garden that the Poet of old took up his pathetic Elegy in mourning over the condition of humanity, which he contrasted with that of the flowers of the garden; and now his God seems to meet man in the garden, to show him how little his faithless heart could interpret the lesson which those flowers taught him, or decypher the character inscribed on their leaves, as

[7] August. contr. Faust. lib. xii. ch. xxviii. [8] Numb. xvii. 8.
[9] Zech. iii. 3, 4. [10] See Vol. Pass. p. 4.

they were borne around him on the winds of Autumn. "Alas," he said,

"Alas, the flowers that in the garden die,
Mallows, and parsley, and fair-blooming dill,
Come forth awakened by the vernal sky,
And their own summer year again fulfil.

But men, the wise, the mighty, and the brave,
When once we die have no fresh spring in store;
But all unheard of, in the silent grave,
Sleep the ne'er-ending sleep for evermore."

Mosch. Epit. Bion.

And thus, strange to say, in a garden is written both the epitaph and the epinicion (or triumphal song) of man; his dying and his recall; in the garden of Eden he dies, in the garden of Calvary he is restored; in Eden the Old man dies, in this garden the New man is raised; Eden, the name of pleasure, is our death, this garden hard by the place of suffering is our life; in the former the crown of thorns is grown, in the latter it is laid aside; in Adam, who was not "born of woman," nor in any sense "the son of man," we die; in Him who was in an especial sense "born of a woman," and peculiarly "the Son of Man," we live. Eve too, in whom we die, is named "the mother of all living," because He was "born of woman" in Whom is life, and in Whom, and to Whom, and for Whom, all live. Thus all things set forth to us, that there is no life for us excepting by first dying. In every thing around us is there life arising out of death, life renewed by dying. This dying in order to live again is universal in nature; the type on every side is our lesson written up by the finger of God; living characters of heavenly fire inscribed on things temporal; the image of Christ reflected below; dying to this world, liv-

ing to the next; and as the type is in nature, so in the soul of man must it be universal, daily dying, extending to all our life, if we would be in Christ. All things around speak this one language. "The universe itself," says Tertullian, "is stamped by God Himself as an emblem of the resurrection of man, for a testimony. The light which is extinct every day, shineth forth again, and the darkness in like manner departeth and succeedeth in its turn: the stars that have died away, revive again: the seasons when they end, begin anew: the fruits are consumed, and again return: the seeds spring not up with new fruitfulness, except they be first corrupted and dissolved: all things are by dying preserved, all things are formed again from death[1]."

Again, to take another point of analogy: in nature there is a remarkable diversity in the spaces of time which intervene between death and resurrection. Thus there is a great variety in the periods of time in which trees assume their wintry appearance; some drop their leaves very soon, others retain them till thrust off by the new vernal leaf; some are green throughout and not deciduous; some flowers come forth early in spring, some not till the autumn; some at the first hour, as it were, and some not till the eleventh hour of the day. And there is also an infinite variety in the forms of death they assume, for some plants entirely disappear, some retain a dead form through the winter, some undergo but slight change. But after all these diversities as to the periods and manner of their decay, in the resurrection they are the same as what they had been. The changes of insects also, tending to resurrection, present the same diversity: some are full and exact in all their resem-

[1] Apol. i. 48, Ox. Tr.

blance, representing decay and dying, and sepulchral-like burial, and resurrection with wonderful development of full glory and power; others in all degrees much less so. And thus the cases in Scripture, of the dead being restored, have a marked difference in the time of their death. The daughter of Jairus was dead but a few hours; the son of the widow at Nain not yet buried; Lazarus dead four days. And in the Acts of the Apostles, Eutychus, restored by St. Paul, was but just dead, so that it was said, "his life is in him." Tabitha had been laid out for burial when raised by St. Peter. And so likewise in the Old Testament. The widow's son at Zarephath, raised by Elijah [2], supposed by the Rabbins to have been Jonah the prophet, appears to have been but lately dead. The Shunammite's son raised by Elisha, perhaps a little longer. The dead bones seen by Ezekiel were "very dry." Enoch and Elijah are taken up without dying at all. The re-appearing of Moses and Elias is long after their deaths, but with bodies mysterious and glorified. And in this instance, which occurs at our Lord's Resurrection, how long these Saints had slept is quite uncertain. Now may not this diversity in the periods of their rising, serve to indicate the different intervals of time at which men may have died, before the general Resurrection? Whereas the cases of Enoch and Elias may represent those of whom St. Paul speaks,—"we shall not all sleep, but we shall all be changed [3]." "We which are alive and remain, shall be caught up together with them in the clouds [4]."

Further, in nature there is no resurrection, but from coming into communication with the Sun: there is no

[2] 1 Kings xvii. 21. [3] 1 Cor. xv. [4] 1 Thess. iv. 17.

inherent vitality in bodies that affords them this power of resuscitation from within, but a power from without also must co-operate, affording warmth, and kindling that life in their appointed periods. The meaning of this is perfectly obvious, that not only are the dews of His life-giving Spirit necessary, and the breath of Him Who breatheth "into their nostrils the breath of life," but that they derive this regeneration from Him Who goeth forth as the Sun "to the uttermost parts of the earth, and there is nothing hid from the heat thereof." Now this analogy does, of course, apply to every type and form of resurrection in Holy Scripture, that it is all from the power of Christ, revealed unto men, and drawing them up unto Himself. But there is a circumstance bearing so closely on Christ's Incarnation, that it cannot be omitted in this place. One point which seems to pervade these types in Scripture, appears to indicate some immediate communication with Christ's Body, by which our mortal bodies will be raised: as He Himself in one of the occasions recorded "took her by the hand," in another He "touched the bier," and at the Transfiguration He "touched" the disciples who were asleep. So St. Peter raised Tabitha with his voice and his hand. St. Paul in restoring Eutychus, "fell on him and embraced him." Elijah took the dead child, and "stretched himself upon him three times:" and Elisha also stretched himself upon the child. It was from contact with the dead bones of the Prophet that the dead man afterwards revived. Hence, spiritually and in figure, it is said of the soul, "if we be dead with Christ, we believe that we shall also live with Him:" and also in the literal sense of the body, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ

from the dead shall also quicken your mortal bodies." But the touch appears to be more than this, and to convey power and immortality by the contact of Christ's Body, in which all the fulness of the Godhead dwells; as implied in the expression, "whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." All is as if in mysterious fulfilment of the prophetic declaration, "together with My dead body shall they arise." One remarkable exception in the figures alluded to is the case of Lazarus, who arose at the "loud Voice" without contact, which appears like one of those instances which indicate the mercies of God overrunning His own Sacraments; and to speak more generally of the time when "all that are in the graves shall hear His voice, and shall come forth." But all these things seem to be connected with that great mystery, that "the last Adam was made a quickening spirit."

RESURRECTION NOT UNIVERSAL.

There is another marked circumstance which seems to pervade these types, both in nature and Scripture, that although there is a kind of universality in this law or figure, of resurrection arising out of death, yet in effect and reality it becomes limited and circumscribed. Thus in nature, many things are cut off by winter, and innumerable seeds perish, seeing no resurrection, although capable of it; so that those which indeed come to this regeneration are like chosen ones, and selected out of those that perish: like the rod of Aaron, one chosen out of many, which should bring forth blossom and fruit. Indeed, it is the very figure which our Lord has given us of the spiritual world; that even under the

cultivation and care of man, some seeds fall by the way-side, and are gathered by the birds; some are choked by thorns; some wither for lack of moisture; all these see no regeneration. The chosen and favoured seed forms one case only out of four, those that were received in the good ground, and brought forth, in the manifold power of resurrection, some thirty, some sixty, some an hundred fold. Now this is another remarkable circumstance which appears in these types of resurrection, as they are also found in Scripture, that they are in some sense God's Elect, and in a manner exclusively confined to them; they all seem like instances of our Lord's expression, "they that are *accounted worthy* to obtain that life and the resurrection from the dead, being the children of God and the children of the resurrection." Indeed, something of this "power of His resurrection" going before, appears as if interwoven with the history of God's people, in the Old Testament throughout. It is so general an occurrence in history, as to be marked as a law or principle, that the people of God are trampled on, suffer, and again revive; while those who are of this world pass away "as the chaff before the wind," so that "their place can no where be found." Those who represent the Church of Christ "return again from the land of the enemy," and are redeemed from the grave. The history of their afflictions is contained in this expression, "The Lord hath chastened and corrected me, but He hath not given me over unto death." So far as any thing partakes of the life and immortality of Christ, it is again restored, but only so far.

Abundant instances of this resurrection may be observed in the lives of God's Saints, recorded in Scripture. And first of all to speak of individuals. Painful, and like the shadow of death, must have been that night

to Abraham, when he had the next morning to slay the son of his old age: but it sounded like the words of Christ to blessed spirits, when his own son was restored alive, and these words were spoken, "By Myself have I sworn, saith the Lord, that in blessing I will bless thee." What was Jacob, leaving home and country, destitute and alone; and returning over the sacred River, not with his staff alone, but with two bands, meeting angels on his way and full of blessing? What was Joseph, twice as good as dead, put out of sight, when the iron entered into his soul; and raised from the lowest state of degradation, to be ruler of the land of Egypt, "the head of the heathen," with "all things put under his feet; all sheep and oxen, yea, and the beasts of the field?" What was Moses, given over to death and cast away in the desert from the sight of his people; and then made their chief and deliverer? What was Job, sitting at the doors of death with the bars of destruction and darkness about him, so that he could not get forth; yet doubly blessed in his latter end? What is the history of Noah, saved from the flood? Of Daniel in captivity, raised to honour with men and favour with God, and visited by angels? What, in short, is Joseph in the pit; Daniel in the lions' den; and Shadrach, Meshach, and Abednego in the flames; Jeremiah in the dungeon; Hezekiah on the bed of death? What is Jonah in the bottom of the sea? What is Samson, more powerful and victorious in his death than he had been in his life? What are all these but emblems and types of a strength given to His chosen by the rising of Christ; of men in Him ransomed from the power of the grave? What is it but our gracious God in all things teaching His afflicted creatures, by saying, "O grave, I will be thy destruction!"

And as in chosen individuals, so also in the sacred

nation. The history of Israel is ever after this example, the strength of God perfected in human weakness: how often might the expression be applied, "Rachel weeping for her children, *because they are not;*" but the Lord mercifully comforting her, and saying, "Refrain thy voice from weeping, for thy children shall come again from the land of the enemy, and there is hope in thine end." How often might be applied to them, as almost proverbial, the touching and beautiful language in the prophet, "I will bring her into the wilderness, and speak comfortably unto her. I will give her the valley of Achor for a door of hope, and she shall sing there as in the days of her youth[5]." Even the desolation of Achor is connected with recovery. How do we find them throughout brought to the verge of the grave, and therein finding their hope and restoration? When to all appearance on the point of destruction as a nation, Moses, their deliverer, is nigh: when closed in by the sea before, and the chariots of Egypt behind, the sea opens, the Pillar of fire and the Cloud show that God is their strength. What is their history afterwards but an account of the deliverances of God, when, humanly speaking, things appeared at the worst? And indeed, under the government of God, their Judges, from time to time, were but deliverers raised up in their seasons of distress. Their very songs of triumph, as that of Miriam and Deborah, are but types of the Hymn which the Church shall sing to the honour of her Deliverer, when her enemies are for ever overcome, and when "they that love Him shall be as the sun when he goeth forth in his might[6]." Nay, far more, it is not improbable that the song of Moses and of Miriam was sung on this same day of the week, for

[5] Hosea ii. 14, 15. [6] Judges v. 31.

the Jewish sabbath celebrated their coming out of Egypt[7], the sabbath, perhaps, when God said, "Stand still and see the salvation of the Lord[8]:" and on the next day, when the sea had returned to its strength, and they saw their enemies dead on the shore, Moses took up his prophetic hymn of thanksgiving: which we know is no other than the "Song of the Lamb[1]."

As the desolation of Israel spoke of Christ in the grave for our sins, so their restoration ever set forth His rising again; and the numerous types which apply to one apply equally to the other also: whatever speaks of their history speaks of Resurrection coming forth out of the cave of death; and therefore the picture of their state is so emblematic of our own also, as buried with Christ; and yet, at the same time, risen together with Him. Thus, as the children of Israel in their captivity, "when they sat down and wept by the waters of Babylon;" when they that led them away captive required of them a song, and they were silent;—are an obvious and lively picture of our present state, and the desolation of the grave: so was the Psalm which celebrates their return descriptive of Christ's Resurrection, and in Him of our own. "When the Lord turned again the captivity of Sion, then were we like unto them that dream;" "they that sow in tears shall reap in joy." So, likewise, when our Saviour had arisen, it seemed to the disciples but "idle tales." For if He was risen, then were they also risen with Him. And thus throughout it may be observed, that the same expressions apply to these three;—to the temporal Israel, and to Christ, and in Him to the true Israel of God. Thus, for instance, the Psalmist says, "He that now goeth on his way weeping, and

[7] Deut. v. 15. [8] Exod. xiv. 13. [1] Rev. xv. 3.

beareth good seed, shall doubtless come again with joy, and bring his sheaves with him." How extensive is this, in its full power and meaning, applying to all things wherein "if we be dead with Christ, we shall also live with Him, and bear fruit in Him." They that speak of one event, use at the same time words equally applicable to the others also.

Add to which, that the strongest figures in the Prophets, that describe the restoration of Israel from captivity, do in some instances so strongly shadow forth the Resurrection of Christ and of Christians in Him, that the event to which they more immediately applied was in itself but a faint fulfilment, and by no means equal to the symbolic description of that greater event which they both prefigured. Such is that remarkable one in Ezekiel, where their restoration is described by merely holding up to them the mirror of resurrection; the very force of the type itself was shown them by the Antitype: the hopelessness, humanly speaking, of Israel's condition was represented by the charnel-house, to show that the very fact of their being rendered conformable unto death, was in His people the pledge of regeneration. "The hand of the Lord was upon me," says the prophet Ezekiel[2], "and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? and I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy unto these bones, and say unto them, O ye dry bones, hear ye the word of the Lord. Thus saith the Lord God unto these bones; Behold, I

[2] Ch. xxxvii.

will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live." Now, since here the same figure is used to express the restoration of the temporal Israel, and our redemption from the grave, it is evident that the former event also was but a type of the latter: and this may be applied to the whole of their history, wherein, throughout, God appears to be saying unto them, "O Israel, thou hast destroyed thyself, but in Me is thy help." And more than this, that the desolation of Israel, and its hope of recovery, is bound up so closely with Christ's rising and our rising in Him, that they cannot be separated. For otherwise, indeed, the figure would be in itself far stronger than the thing signified. Isaiah presses home still more closely these their grounds of hope from connexion with Christ risen. "Thy dead men shall live, together with My dead Body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead[3]." And another Prophet also introduces the mention even of the mysterious time, "Let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us: in the third day He will raise us up, and we shall live in His sight[4]." And the point here to be observed is, that this power of recovery from ruin is peculiar to those who are in some sense God's people: to whom it is said, "There is hope in thine end." But of the nations on whom the wrath of God is denounced, it is not so; "His latter end shall be that he perish for ever[5];" but

[3] Is. xxvi. 19. [4] Hosea vi. 1, 2. [5] Numb. xxiv. 20.

to Israel, even in apparent ruin, it is said, "I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee[6]." Now it is this marked circumstance which pervades, as it has been observed, the types of nature, wherein amidst all things that seem to be pressing forward to Resurrection as the end of their nature, yet so small is the number of those that attain to that end, amidst those that perish, that it may be said of them also in those fearful words, that "many are called, but few chosen."

Nor are the things of animal nature, which arise to new life in morning and in spring, the only emblems about our path which speak of the power of Christ's Resurrection; the same may be found in the very constitution of our mind, or, as we should say, in the history of God's daily dealings with our souls, Who ever makes it His rule to lift up the light of His countenance on the mourner, to send gleams of joy after sorrow. So that this type and its peculiar characteristics extend to minutest points both in Scripture and in the moral nature of man. Thus numberless expressions in the Psalms, which speak of the Crucifixion and Resurrection of Christ, serve also for the closest picture of the mournings and consolations of mankind; equally prophetic of the Man of Sorrows, and descriptive of the nature of human sorrow: so that it might be doubted, for which of the two they were most intended, did we not know these to be but little images of the other, as the shadows of the sun reflected in numberless waves; so that to represent the one would be to represent the other also. As, for instance, "His wrath endureth but

[6] Jer. xxx. 11.

the twinkling of an eye, and in His pleasure is life; heaviness may endure for a night; but joy cometh in the morning[7]." And, again, "He brought me also out of the horrible pit, out of the mire and clay." And still more closely, "O what great troubles and adversities hast Thou showed me! and yet didst Thou turn again and refresh me, and broughtest me from the deep of the earth again." In like manner, it may be seen that nearly all the denunciations of God's wrath throughout the Prophets are followed by expressions of comfort, which intimate some hope left in the worst temporal judgments. What do these signify, but the power of Christ's Resurrection in temporal death? For how often are there expressions such as these in the midst of evil, "O Israel, thou hast destroyed thyself, but in Me is thy help?" And, again, "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still[8]." And hence, what is corresponding and correlative to these promises, expressions of distress, in the Psalmist, usually become clothed with thanksgiving; his prayers put off sackcloth before the close, and are girded with gladness; so that joy and sorrow, life and death, are ever blended as in the Christian's trial, who from being made conformable unto Christ's death, passes to the power of His Resurrection. It is the same Spirit in both; ever bringing life out of death, and light out of darkness. But this is only true in its best sense of godly sorrow: there is a sorrow that worketh death.

Hence, also, it is that the Cross is grafted in our moral nature, and bears fruit and leaves that are full of healing[1]. And death and resurrection combined pass

[7] Ps. xxx. 5. [8] Jer. xxxi. 20. [1] Rev. xxii. 2.

into every duty of the new Law, whereby "he that humbleth himself shall be exalted:" "if we suffer with Him we shall also reign with Him;" and sorrow, through patience, "worketh the peaceable fruit of righteousness."

And, again, the mode in which the Resurrection of Christ is imperceptibly interwoven and combined throughout with all things in the Christian kingdom, may be seen in another point: the mind of a Christian in all afflictions is especially turned to the miracles of Christ recorded in the Gospels: and these miracles do appear to be typical of the resurrection of the body, and connected with it. For besides the instances of persons who were raised from the dead, the miracles of healing were like a regeneration of the body, and a bringing from the power of death into the region of life: such were the restoring of limbs, or of senses and organs that were lost, or a supernatural sustaining with life, as in the miracles of the loaves: or indicative of a new and more spiritual nature hidden in the body, as when He walked on the sea, and was transfigured before them, and lived for forty days without food. All these things immediately connect all power of Resurrection with Christ, carry on our thoughts to Him, find in Him restoration, turn to His sacred Person, lift up the eyes to Him, from His touch derive life; so that we, in all our troubles, may be said, like the Saints who broke the bands of the grave on this night, to rise together with Him.

Thus abound on all sides little images of great and Divine things, and range themselves, as it were, around the fountain of our Baptism, holding up memorials of those great doctrines of Christ's death and resurrection, as therein signified. On the coming on of night we are daily obliged to give up ourselves, helpless

and powerless, into the hands of God, which seems mercifully intended to prepare us to commit ourselves with resignation and faith into His hands at the night of death, with the certainty of Resurrection. And thus are we taught, in other cases out of number, to anticipate and be beforehand with natural death, by being already dead to the world, in order that we may obtain a better Resurrection: and being assured that in all things daily wherein we die to the world, there is a resurrection unto God, and a partaking of that regeneration which is to be hereafter, in those accounted worthy to obtain it. Thus the words of our Lord to His disciples, as they were fulfilled at His Resurrection, and are also to have a fuller and final fulfilment hereafter, so have they also numerous other fulfilments, the counterpart of the same, interwoven in instances before and after, wherein He seems to say, "Ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Numberless are the voices, O Lord, which speak to us around; and these are indeed realities, compared with which all else are shadows; for they are awful messengers from Thee Who art the Truth, and come from that place where there are no shadows, and all things are true; and all that are true are eternal; for He that is Truth is Life also, and that Life is eternity, long, long, never-ending eternity, which we shall put on when we awake; for then shall we be found in burning bodies of shame; or shall see Thee as Thou art, partaking of Thy light and glory, and never more be separated from Thee.

THE THREE WOMEN AT THE SEPULCHRE.

"Who is she that looketh forth as the morning, fair as the moon[2]?" It is still, indeed, the darkness of night, but the Paschal full moon is not yet gone down: the dews of night are not yet dried up by the rising sun, and the weeping Mary Magdalene knows not that the dawn which is approaching is the rising of the Sun of Righteousness and the everlasting morning. The widowed Church is speaking in her, "Let us get up early to the vineyards, let us see if the vine flourish[3]." "O my dove, that art in the clefts of the rock, in the secret places of the stairs; let me see Thy countenance, let me hear Thy voice[4]." "By night I sought Him whom my soul loveth. I sought Him, but I found Him not. I will rise now; I will seek Him whom my soul loveth; I sought Him, but I found Him not[5]." "With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early[6]."

How many are the thoughts that throng on the mind at the sight of the earnest Mary Magdalene, with her two companions, hastening in the twilight through the guilty City, and now at length approaching the place of sorrows? For we know the good things which awaited them which they knew not: and perhaps even thus do the spirits that are gone look on the sorrows of Saints, while they behold them approaching that boundary where their sorrows shall for ever cease. In the meanwhile, in the midst of such desolation, there is a voice in the heart of the devout mourner, which says, "O God, Thou art my God, early will I seek Thee;" and that

[2] Cant. vi. 10. [3] Ib. vii. 12. [4] Ib. ii. 14.
[5] Ib. iii. 1, 2. [6] Is. xxvi. 9.

same voice from the Spirit of God whispers that there is no seeking Him in vain: "I love them that love Me; and those that seek Me early shall find Me[7]." So mysterious is the light that springeth up in such darkness. For the heart within unconsciously sustains, knowing that as the Psalmist says, He "hath never failed them that seek Him."

It was now "*at the end of the Sabbath* (Matt.), *very early in the morning* (Mark) *as it began to dawn* (Matt.), *on the first day of the week*" (Matt. Mark); but "while it was still dark," as St. John tells us, when there "*came Mary Magdalene, and the other Mary* (Matt. Mark), *the mother of James*" (Mark); i. e. of James the Less and Joses, and wife of Cleopas,—the two Maries whom we had seen together on two occasions on the day of the Crucifixion, both at the Cross and at the tomb;—"*and Salome*" (Mark) with them, the mother of the beloved disciple. And therefore they were, perhaps, now coming from the house where they had left St. John together with the blessed Virgin, and which it was supposed was near the spot; or, as it has been imagined, the two Maries might now have called there in their way, and have been joined by Salome. "*They came unto the sepulchre at the rising of the sun*" (Mark), while the sun was yet rising, and had not yet appeared above the horizon, in order "*to see the grave*," says St. Matthew; and perhaps with the further intention also of embalming the Body, or to behold the Holy Place as preparatory to so doing. And as they were now going they were considering among themselves how, at so early an hour, they could procure any one to remove the rock: for indeed they were not at all aware

[7] Prov. viii. 17.

of a guard having been placed there, which would have been a far greater impediment: the circumstance of the stone being too large for them to remove, without assistance, seems only now to have occurred to their thoughts, from the intensity of their feelings, which had been so deeply absorbed: or perhaps this may be mentioned to show how it is so ordered in such cases, that when the difficulty presents itself most forcibly to the mind, the Divine interference manifests itself in answer. Perfect love casteth out fear; and faith can remove mountains, much more this stone. "*And they said among themselves, Who shall roll away for us the stone from the door of the sepulchre? For it was exceeding great.*"

But when, on ascending the hill, they were in sight of the place, at a short distance off, "*as they lifted up their eyes they perceived that the stone had been rolled away*" (Mark). "As they lifted up their eyes," says the Evangelist; that is, as they had now ascended the rising ground, and came in sight of the sepulchre; which at once stood before them, facing the East, and the rising dawn. We must remember that, as St. John tells us, it was still dark; but in the twilight it was very discernible, especially from the stone having been very large, that the door of the tomb was open; the way was opened into the Holy of Holies, as it were, in the which the Body was laid, in the inner inclosure of the "double cave." (Gen. xxiii. 17. LXX.) The stone indeed itself was not now visible to them in the side of the outer cave, where the Angel had rolled it away, but the vast aperture was distinctly seen. It seems probable that instantly on beholding this, and perhaps approaching near enough to look into the tomb, so as to see that the Lord's Body was not there, as she had seen it laid at His burial, that St. Mary Magdalene, with that intense

anxiety of affection, and almost as it were impatience, so observable in her character, at once hastens back to St. Peter and St. John with this intelligence. Or indeed it is very possible that she may have entered the sepulchre without seeing the Angels. It naturally therefore appeared to her at the moment like a further act of malice on the part of the Jews, exasperated by the good deed of Joseph of Arimathea; and thus leaving the other women to search and look to the tomb, she must have departed without knowing any thing of the Angels. For we find that on coming to the disciples she makes no allusion to the Angel or to any thing supernatural. One might indeed almost suppose, from St. John's account, that St. Mary Magdalene, on going to the tomb, might have preceded the other women in her haste; which would appear highly probable and natural, and indeed St. Chrysostom seems thus to consider it. "Since," he says, "the Sabbath had now passed, by which she was prevented by the Law, Mary Magdalene could not rest, but came in the deep twilight, seeking to find some consolation from the place of His burial[8]." And this, indeed, was quite what was expected that she would do at the grave of Lazarus; for on that occasion, when she arose quick and in haste from the house from her earnest love of Christ, the Jews thought that she had gone to the grave to weep there. Moreover, to suppose that the Magdalene did thus in some way precede the others, would also account for one of the great difficulties in reconciling the Evangelists; for St. Mark says that "the sun had risen" when the women visited the sepulchre; but St. John, that it was "yet dark" when St. Mary Magdalene was there.

[8] In Joan. Hom. lxxxiv.

But, on the other hand, it is very remarkable, that although in St. John's account no one but Mary Magdalene is spoken of, yet she there alludes to more than herself, saying, in the plural number, "We know not where they have laid Him;" whereas, using nearly the same words afterwards, in speaking by herself to our Lord, she says, "*I* know not where they have laid Him."

The narrative in St. John is as follows:—"*The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him*" (John). The house she immediately hastened to, in her consternation, was therefore probably that of Salome, which she had just left, where she knew that St. John and St. Peter already were together; so inseparable are these disciples throughout, except in that solitary instance at the foot of the Cross. And here it may be observed, that although her words, that they had "taken away the Lord out of the sepulchre," would lead one to suppose that she had so far entered the sepulchre as to see that the Lord's Body was not there; yet the former part of St. John's narrative, that "she seeth the stone taken away from the sepulchre: Then she runneth;" would rather fall in with what has been here supposed, that she only perceives that the sepulchre has been opened, when in her anxiety she hastens back.

It here seems very remarkable, that none of them seem to have any thought or suspicion of Christ's Resurrection, although it had been so often and so distinctly and fully declared to them by Christ Himself, that on

the third day He would rise again. A deep lesson for us may be contained in this. As Scripture is best explained by Scripture, this circumstance, which is now a matter of history, may serve to throw light on another occasion which is at present only a matter of prophecy; that our Lord's last Coming, although so strongly foretold, yet will also, in like manner, take all men by surprise. And the point here to be observed is how, although it does take all men by surprise, yet some will be in comparative readiness: for although of the Ten Virgins it is said that "they all slumbered and slept;" yet Five of them, in some sense, were in a state of preparation, watching, with loins girded and lamps burning, ready to enter in. And thus these three women are up and awake, waiting on Christ, while, perhaps, others sleep; and though taken by surprise by Christ's Presence and Coming, yet are found in readiness for Him. And these three together, with the two disciples, who are also there in the dark, may serve to make up the mystical Five who are to be found watching: they are watching, let it be observed, not with any apprehension of finding Christ Risen, but because Love is always watching, and cannot, therefore, be overtaken unawares.

Grant, Lord, that we may thus live,—though in perplexity, yet not in despair,—bearing about in the Body Thy dying; as men bereaved and earnestly seeking Thee, and ever looking for Thee; though it may be in feelings of desolation, yet not relaxing our diligence and watching; knowing this one thing only respecting Thy return, that it will have come upon us all when we think not of it.

THE ANGEL SEEN.

It seems that it must have been now, while St. Mary Magdalene is hurrying back to the disciples, that the

other Mary and Salome, not satisfied with looking into the tomb, as they had done before Mary Magdalene had left them, venture, with fear and doubt, to approach nearer, and enter into the cave itself, and find that it is no artifice of the Jews, as they first suspected. "*And as they entered into the monument*," or cave in which the tomb was situated, "*they beheld a youth sitting on the right side clothed in a white garment; and they were exceedingly amazed*" (Mark): on the right side, *i. e.* if the cave faced the East, the Angel was sitting on the South side; and, as Bede supposes, our Lord's Body was laid in an aperture on the North side. It does not appear whether this Angel is the same as the one spoken of by St. Matthew, as sitting on the stone which he had rolled from the entrance; for St. Matthew is giving the account of what had occurred before the women had arrived: yet it is with reference to their coming that he introduces the mention of the Angel. St. Augustin, indeed, in his Harmony, considers it doubtful, and expresses an opinion that they may be distinct and different Angels spoken of by the two Evangelists; and that St. Matthew says nothing of this Angel whom they discerned after entering the tomb, while St. Mark is silent respecting the Angel who is described as on the outside sitting upon the stone. Yet St. Augustin has also another supposition, which has been here adopted for the sake of convenience in so doubtful a matter. Because the Angelic words being the same as recorded by these two Evangelists, St. Matthew and St. Mark, together with the invitation to see the place where the Body had lain, which both mention, renders it more suitable not to disturb this natural inference and arrangement. He thinks[9] that there might have been

[9] De Cons. Evan. lib. iii. 63.

an outer court to the sepulchre, and that the tomb, at the mouth of which the stone was placed, was situated within; so that the stone, which was now rolled away from the entrance of the grave, lay within this outward inclosure. On this, therefore, it may be supposed that, according to St. Matthew, the Angel sat and spoke to the women; and that it is of the same Angel that St. Mark speaks, when he mentions his sitting on the right side as they entered the monumental cave; for it was clearly not in the grave itself that he sat, for he invites them to "come and see" it: whereas those seen after by the Magdalene were within the cave where the Sacred Body had been. And thus Theophylact and others think that it is the same Angel spoken of by St. Matthew and St. Mark; and if so, it can only be thus explained. Therefore we must suppose, that when they saw the stone rolled away in the distance, and twilight, it is not implied that they saw the stone itself with the Angel, but that they saw that the stone had been removed by seeing the mouth of the cave open; for the stone itself was out of sight in the recess of that outward inclosure, and the Angel sitting thereon unseen by them. And therefore the Magdalene hurries away, on seeing that it was removed, and says nothing, in that account of St. John, of what the Angel had told them.

But although on this occasion we may reasonably infer it to be the same Angel, of whom St. Matthew and St. Mark speak, as they record the same speech made to the same women, yet perhaps in this account throughout moderns are too anxious to explain, and reconcile with each other the different Angelic appearances. There may, indeed, be something in itself absurd in our attempting to limit the appearance and presence of Angels according to the laws of matter,

and thus to define the movements of heavenly bodies. We may venture to suppose that countless Angels were in ministry in and about our Saviour's tomb, and that one or more of them appeared to view, or remained concealed, as God gave them command; even as a flickering flame, now appearing and now vanishing, or seen in another place. For the Son of Man, our risen Lord, had now come together with "the heavenly Jerusalem and an innumerable company of Angels," "even thousands of Angels, and the Lord among them, as in the holy place of Sinai [10];" "thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him [11]." And out of this innumerable company of Angels, why should not one have become visible to the soldiers clothed in terror; another to these women with words of gentleness; two others to Mary Magdalene in the inner department of the cave, "sitting" where the Body had lain; two others to the company in St. Luke, "standing" by their side in the sepulchre, or, as it were, coming suddenly upon them [1]; and even these two not appearing to them on their entering, but afterwards in their doubt? "And it came to pass as they were doubting." Nor would it be at all unreasonable, if any one should prefer, on this occasion, to suppose that Mary Magdalene did in fact enter in and inspect the tomb, so far as to see that the Body was gone, and yet to have perceived nothing of the Angel who sat by her side on the stone while she was entering or looking in; which, notwithstanding, immediately afterwards became visible to her companions, and spoke to them. The Divine purpose might have been best answered by first dispatching this messenger for the two disciples,

[10] Ps. lxviii. 17. [11] Dan. vii. 10. [1] Ἐπέστησαν.

without the fuller information: by which means John, who believed before he had seen or heard, had the greater blessing. And that the Magdalene should have been there, without seeing the Angel, is no difficult supposition; for others afterwards, as Peter and John, are in the same place, the outer court of the sepulchre, without discerning him; and two other Angels are seen by the Magdalene herself afterwards, in the very tomb itself wherein Peter and John had been but a few minutes before without discerning them. There is something, indeed, very awful in this circumstance, of Spiritual beings becoming visible in a spot that seemed, but just before, to be but empty space; and that to one, not to another: where one eye looks on vacancy, another sees manifestations of God and heavenly habitants. This presence of numerous Angels is alluded to by St. Cyril of Alexandria[2], "that the Angels, sitting at the head and at the feet where Jesus had been, indicated to the women, who thought that the Lord had been taken away, that no one could hurt the Holy Body when Angels and Holy Powers sat in attendance and encircled the Holy Shrine." Thus were Angels always supposed especially present at the Holy Eucharist.

But it may be asked, can any reason be assigned, humanly speaking, why the Angels should appear to the women at the Resurrection, rather than to the disciples; for the Angels appear three times to the former, but not once to the latter, while our Lord manifests Himself equally to both? Perhaps it is on account of their being of the weaker sex; and yet may be also for the same mysterious reasons, whatever they may have been, which brought women more to view around the Cross, and as taking so peculiar a part in their attendance at the

[2] In Joan. Ev. lib. xiii.

Crucifixion. Origen alludes to the circumstance of our Lord associating with women, together with that of His taking little children into His arms as a mark of His humility; and the more peculiar objects of His own compassion and sympathies, may, on that account, become more peculiarly the objects of care to Angels; for our Lord speaks especially of Angels watching over little children, and rejoicing over the penitent. Or again, the earth and the Heavens have been now reconciled by the death of Christ, and made both one; the woman fell by speaking to the evil Angel, on the restoration she is addressed by the good Angel; the intercourse of things in Heaven and things in earth is restored; and grace and strength have abounded most where there was most weakness. Or again, to consider it merely in a moral and physical point of view, passionate sorrow, strong feeling, ardent devotion, these have eyes to gaze into the unseen world; while sounder or sterner sense and discerning judgment, that sees and weighs difficulties and human consequences, does not pass beyond the veil: the former qualities are more characteristic of women, the latter of men.

But the especial appearances and ministry of Angels on the resurrection of our Lord's Body is remarkable, as their appearance and ministry is so often distinctly and particularly mentioned at the great Resurrection of mankind, for they are almost always spoken of as attending the appearance of our Lord on that occasion; of their gathering the elect from the four winds; of their separating the good from the bad. It seems, therefore, agreeable to this, that they should now, together with our Lord Himself, be coming forth occasionally to view before His and their final manifestation, when we shall arise. And it may be observed, that first of all our

Lord is announced by Angels to these women, and afterwards to Mary Magdalene, and then He Himself appears. So, also, at the Resurrection His Angels will precede with the sound of the Archangel's trump, and they will gather together the elect, and then Christ will appear. Thus in like manner, even now He sends His Angels, the Bishops, first, and then He appears. Thus in the order of the successive collects for Advent, the preparations of His Word and of his Ministers are first introduced; and then we pray on the fourth Sunday, that He Himself will "raise up His power and come among us." So we read, He sent forth His disciples first into every place where He Himself would come. God is never manifested without first sending warnings, as the sun before he appears sends forth the dawn to prepare men's eyes to behold it. Further, in all these cases it may be observed, as Bede says, "as Christ is both God and man, in the acts of His humanity the ministry of Angels is ever assigned to Him by God." To which it may be added, that the children of the Resurrection are equal to the Angels, and are the children of God. This is the day of our nativity in Christ, of Whom it is said, "this day have I begotten Thee," as it were from the womb of the sepulchre: well, therefore, on this day, may Angels and men be together. Thus the grave itself becomes to the Christian the place of Angels, the place of his nativity; his winding sheet is his baptismal robe; there he is laid in white, and Angels are clothed in white garments.

"*And the angel,*"—that sat on the stone, according to St. Matthew's account, or as St. Mark says, whom they saw sitting on the right as they entered the sepulchre, like a young man clothed in white, and which exceedingly amazed them,—"the angel *answering, said unto the women, Be not ye afraid*" (Matt.), as these

guards are from their unbelief:—"*He saith unto them, Be not amazed* (Mark), *for I know* (Matt.) *ye seek Jesus* (*of Nazareth*, Mark) *Who was crucified. He is not here. He is risen* (Matt. Mark), *as He told you: come*, (Matt.) *behold the place* (Matt. Mark) *where the Lord lay* (Matt.), *where they laid Him*" (Mark). The Angel invites them in, saying, "Come, behold the place:" and although it is not said that they entered, yet their obedience to such an invitation may be necessarily inferred, and indeed seems afterwards implied, for it is said "they went out quickly," and therefore must have entered. And it is particularly to be observed, that they are invited to see the place "where they laid Him;" for this was the circumstance which it was mentioned, as it were by accident, that these very women had witnessed on the Friday evening: all the part they took in His burying was to mark "the place where He was laid."

They were amazed or affrighted at the strangeness of this salvation, beyond all that they looked for; for eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for them that wait for Him. But they are told not to be afraid, for "perfect love casteth out fear." And it is always to be observed, says St. Jerome, both in the Old and New Testament, that on the appearing of any extraordinary vision, first of all fear is expelled, that so with a calm mind the things that are said may be heard.

The blessed Angels are not ashamed of our Lord's humanity, nor of His mean country, nor of His cross, for they designate Him as Jesus, as Him of Nazareth, as the Crucified. The bitter root of the Cross hath gone, the flower of life hath burst forth, and filled the heaven of heavens with its fragrance; for if there is "joy among the Angels over one sinner that repenteth," what must

be their rejoicing when all mankind are restored to the fold? It may be that some change may be wrought hereby, even in their own angelic condition: for "by the blood of His cross hath He reconciled unto Himself" not only "things in earth," but also "things in heaven[3]." And the Angels are clothed in white garments; even they need to be covered before Him, for the heavens are not clean in His sight, and His Angels He chargeth with folly. They keep, as it were, this festival; seen in robes of white linen, the garment of religious festivity and adoration: like the white robe of baptism, the righteousness of saints, the vesture of Christ crucified, wrought for the soul of man by Him Who clothes the lilies of the field. Or, as Severus says[4], a white garment not of mortal wool, but shining with the living power of celestial light, and not of terrestrial colour; as the prophet says, "He shall clothe Himself with light like as with a garment;" and "then shall the righteous shine forth as the sun." But the Angels, it may be observed, are seen at one while "sitting," at another "standing," as their Lord is described sometimes as "sitting," and sometimes as "standing" on the right hand of God: as "sitting," with regard to the great Sabbath of Christian rest, having accomplished His work: and "standing," as ever ready to succour and support mankind. Or it may be, as St. Augustin remarks, that St. Mary Magdalene saw them "sitting," and that when speaking to her, and seeing our Lord approach, they arose, and thus are seen "standing" by the company in St. Luke. It may further be noticed, that this Angel, whose appearance is terrible to the unbelieving guard, brings consolation to the faithful women; in figure, as it were, of what is supposed our Lord's appearance

[3] Col. i. 20. [4] Aur. Cat. in Marc.

and that of His Angels will be at the last Day, being at one moment terrible to some, beatific to others.

But our Lord does not show Himself to His enemies, not even to these soldiers. Nor in the conversion of St. Paul is He manifested to any but to himself; "they saw indeed the light, and were afraid; but they heard not the voice of Him that spake[5]." As likewise on another occasion, some said that it thundered, others that an Angel spake, some heard the voice of God[6].

"*But go your way*" (Mark), said the Angel, "*and going quickly* (Matt.), *tell His disciples* (Matt. Mark) *and Peter* (Mark) *that He hath risen from the dead; and behold* (Matt.) *He goeth before you into Galilee, there ye shall see Him* (Matt. Mark), *as He said unto you* (Mark), *Lo, I have told you.*" (Matt.) It is very remarkable that "Peter," as St. Mark alone records, should be here added, and Peter only: he is, indeed, often thus selected; and the Twelve are designated as "Peter and the rest;" but here it strikes us in another way, and we might well suppose that the Angels should rejoice over him as now a penitent, and that in tenderness for him in this state of penitence, our Lord for this reason, according to that endearing phrase of Holy Writ, should have "called him by his name," his new and high name; for when asleep in the garden, and afterwards in more reproving tone, our Lord addressed him as "Simon." But now we may well imagine that the holy Apostle should have valued, above all things, this first proof of returning favour, so as to have it distinctly recorded by (one may say) his own Evangelist or Interpreter.

It has been observed, that the Angels appeared especially to the women, and here, still further, women are

[5] Acts xxii. 9. [6] John xii. 29.

sent to bear the glad tidings; and, again, to a woman our Lord first appears, and, as it seems, with a reference to the fall of man, as before noticed. And Severus says of this, "it is as if He had said, Woman, return thou to man, as being now made whole, and now persuade thou him to faith whom thou didst persuade to infidelity: bear thou to man the proof of Resurrection, to whom thou hast given the advice of destruction." And St. Hilary, "since death began from the female sex, to her first is given the seeing and announcing of the glory of the Resurrection." She came before like an evil Angel to man, and now she returns to him even as an Angel of good. Yet not, as it were, by accident, for all things are regulated by faith. For even thus it is, in some sense, as a reward for their fidelity; as Gregory beautifully says, "they who come on offices of love and mercy shall behold holy Angels." And St. Chrysostom, of the Angels appearing to the women in St. Luke, when they were in consternation and doubt; "on account of their love for Christ, and the solicitude which they evinced, they merit the angelic vision." And Bede, "that woman may not bear among men the opprobrium of perpetual guilt, she who conveyed sin to man, conveys also grace."

It may here be observed, that the expression of the Angel, "He goeth before you into Galilee," is the very same that our Lord had Himself made use of to His disciples on His way to the garden of Gethsemane, "I will go before you into Galilee;" and the mode in which it there occurs, proves the full force of the word, as signifying His leading them forth into the new pastures of His Church, as the shepherd goes before His sheep; when "He calleth His own sheep by name, and goeth before them, and the sheep follow Him, for they know

His voice." For not only in that parable of the good Shepherd in St. John, is particular stress laid on His laying down "His life for the sheep;" but when, at last, He speaks of going before them into Galilee, it is in immediate connexion with the words, "I will smite the shepherd, and the sheep of the flock shall be scattered[7]." There is, therefore, a peculiar force and beauty in the phrase itself, which contains an allusion, when previously used, apparent from the connexion; and here the expression refers to the former use of it, with the latent force and meaning greatly increased by the circumstance of its fulfilment; for if the good Shepherd is he that "giveth his life for the sheep," never was a higher claim to that name than in Him Who now makes this call.

But with regard to Galilee it is to be noticed, that not only does our Lord afterwards to these women, and previously to His disciples, but even the Angels, by His command, expressly speak of Galilee as the place of these manifestations; and yet, notwithstanding, there are far more instances recorded of our Lord's appearing at Jerusalem, and those apparently more important: out of eight manifestations only two are recorded in Galilee; the one on the mountain, and the other on the lake, both the situations of His usual sojourn and ministrations. Why, therefore, it may be asked, should Galilee be thus marked out by repeated and express designation? There are, we may infer, some great reasons for it; and, as it has been considered in another place[8], all that is necessary to observe here is, that there is something in this very analogous to God's usual dispensations in His moral Providence, "Come ye out from among them; and I will receive you, and

[7] Matt. xxvi. 31. [8] Vol. Pass. p. 402.

will be a Father unto you[9]." Not only are despised Galileans chosen as the peculiar objects of these high revelations, but even their despised country also as the place of such, in preference to the proud city of Jerusalem. As in all things God sets at nought the pride of mankind, and chooses persons, instruments, and places mean in the eyes of the world; teaching us, that in humbler and more retired abodes, secret from the world, we are to seek for the strength of God, Who hideth Himself. In the interpretation of St. Mark, attributed to St. Cyril of Alexandria, it is suggested that this mention of Galilee was to relieve their apprehensions, by removing them from all the deeds and dangers of the place, that their faith might not be hindered by fear. And St. Chrysostom, indeed, gives one practical and obvious reason for our Lord's appearing in Galilee after His Resurrection; He does not, he says, appear in the Heavens, or send them to a distant region, in order that they might see Him, but shows Himself in that very nation and country where He had Himself taught; in order that they might believe that He Who was crucified was the very same as He Who was risen again. And that the reason why Galilee was selected was, that the minds of the disciples might be more disposed to acknowledge Him when they were more liberated from the fear of the Jews. Others, again, as St. Augustin, (and Bede after him,) have recourse to the mystical meaning of the term Galilee. As it signifies, they say, transmigration, and indicates our Lord's passing from death unto life, from corruption to incorruption, and His true disciples in Him. For the obscurity in which this reference to Galilee is

[9] 2 Cor. vi. 17.

involved, renders the faithful Christian, says St. Augustin, intent on seeking in what mysterious sense it may be intended. It is by interpretation, he observes, transmigration or revelation. And with regard to the first, it may indicate, he suggests, our Lord's passing from the people of Israel to the Gentiles, His going before the Apostles to prepare the way for them in the hearts of men, which would otherwise not be open for their reception. And by its signifying revelation, it may imply that our Lord would there reveal Himself unto them, leading them on to the knowledge of Himself as God; for in His commission to His disciples, after His Resurrection, to go to Galilee, He adds, "and there shall they see Me[1]." "That Revelation," he adds, "will be the true Galilee, when we shall be like Him, and see Him as He is. And that will be the more blessed Transmigration, which will be from this world into that eternity[2]." It may mean, therefore, Seek not the kingdom here, but far hence, in another and better world, there shall ye see Me your King. This explanation, however fanciful, is full of beautiful wisdom and instruction. "There shall ye see Him," says the Latin Commentator on St. Mark: "short is the sentence, and few the syllables, but great in extent the promise. There is the fountain of our joy, and the origin of eternal salvation prepared. There the dispersed are gathered together, and the contrite in heart are healed. There," saith he, "ye shall see Him, but not as ye have seen Him." This interpretation serves to include both the literal and spiritual sense. It seems as if the manifestations in Galilee were to be the foundation of His kingdom, for our Lord for forty days was

[1] Matt. xxviii. 10.

[2] In Con. Evan. l. iii. 86.

to converse with them on the things respecting the kingdom: and therefore in Galilee He was to converse with them on this subject. And it is to be observed, that St. Matthew, who is supposed to speak most of the kingdom, speaks most of Galilee; and mentions only one manifestation to the disciples, and that in Galilee. There was His new kingdom, the sea of Baptismal regeneration, the mountain of His holiness. But to take it in the most literal manner, according to our Lord's usual mode of teaching by action, His going before them into Galilee, was leading them out from Jerusalem, now no longer the Holy City, into the confines of the Gentile world. For His first teaching in Galilee was, St. Matthew tells us, the fulfilment of the prophecies respecting the call of the Gentiles; that they who sat in the region of the shadow of death saw thereby a great Light. This, therefore, was a confirmation of the same. It was teaching them by action what He had said in the parable of the Shepherd, "other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd[3]." I go before you, as the Shepherd Who laid down His life for the sheep, and Whom God hath brought again from the dead[4]. I go before you, leading you into new pastures; they that know My voice will follow Me, and by following My voice they show that they are Mine; and there have I other sheep, which I will gather unto them. I will lead them forth as of old "to their own land," "upon the mountains of Israel[5]:" I will give them to rest by the still waters of that their own domestic lake; I will lead them forth "by the waters of comfort."

[3] John x. 16. [4] Heb. xiii. 20. [5] Ezek. xxxiv. 13.

THE GUARD.

There is no allusion to the soldiers as attracting the attention of the women, unless, indeed, it be in the expression of the Angel, "fear not *ye*," as if in distinction from the affrighted guard: but nothing can be argued from this silence of Scripture; they might have been present "as dead men" paralysed with terror, and shrinking aside, as if saying to the rocks, "hide us:" or they may have already departed, as is soon after spoken of, into the city. The expression of "*some* of the watch" going into the city, would lead one to hope that even here the mercy of God found out its own; and that there were some of the soldiers who did not return to the Chief Priests; fearing not those who can kill the body, from their greater fear of Him Who is alone to be feared. And yet even in these who believed not, the Truth had its witnesses and emissaries. "Some of the signs," says St. Chrysostom, "which appeared around Christ, were common to all the world, such as the darkness; some only to the soldiers who kept guard, as the appearance of the Angel and the earthquake, that they might bear testimony to the truth, which shines the more strongly when published by those opposed to it."

And here we may observe the ever-watchful goodness of God in Christ, overflowing even unto those that rejected Him, as well as embracing His faithful ones. As throughout His life and crucifixion, our Lord ever brought forward, not only merciful manifestations and miracles to convert His disciples, but also warnings, equally merciful, to His enemies: so does He now make them to bear in their own mouths, and to receive from their own servants His testimony. For as the Chief

Priests had gone to Pilate with our Lord's prophecy in their mouths, so now to these same Chief Priests do the soldiers bear their own unbiassed testimony of the fulfilment of that prophecy by His Resurrection. And they, also, are themselves to bear the same tidings to Pilate; for him, they say, they will persuade, and procure indemnity for the soldiers. Wonderful and mysterious Providence! they bear to the Gentile their prophecy; they receive from the Gentile the announcement of its completion: yet they, most miserable men, are for all this but the more hardened.

It is in speaking of the women having left the sepulchre, where the guard had been described as being like dead men, the account proceeds, "*now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.*" (Matt.) "Observe," says Origen, "they told not others, but the Chief Priests themselves, all the things that were done, that their impiety might be established on every side as inexcusable; but they, most wretched men, acquiesced not even thus in proofs so great, so as to accept that Jesus was the Christ, but even after all these things became more wicked in the hardness of their hearts. And they who read in the Law, 'thou shalt not bear false witness,' invited even others also to bear false testimony, expending much money for that purpose[6]." Even this too, as on former occasions, is not done without the Sanhedrim being associated with them in their guilt. "*And when they were assembled with the Elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will*

[6] In Matt. Com. tom. v. 145.

persuade him, and secure you. So they took the money and did as they were taught: and this saying is commonly reported among the Jews until this day." (Matt.) Well may it be reported among them, for in one sense it is true, and the very words may be taken and applied to express their own miserable condition to this very day: they have lost the Christ, His disciples came and stole Him away from them, while they slept the deep sleep and dark night of spiritual darkness and wickedness.

In allusion to this, says St. Cyril, Jonas spake when he says, "they that observe lying vanities forsake their own mercy[7]." For the prophet is there speaking of himself in the person of Christ, as "going down to the bars of the earth," "the chasms of the mountains." And St. Jerome says, "The Chief Priests, who ought to be converted to repentance, and to seek Jesus rising again, persevere in their wickedness, and give that money, which was given for the use of the Temple, to purchase a lie, as they had before given the thirty pieces of silver to the traitor." They gave the money of the Temple to Roman soldiers against Christ. Thus do they already make Cæsar their king, to whom they had sold themselves; thus do they choose Barabbas, showing themselves the sons of their father the devil, who was a liar from the beginning. And observe, it is money, "the root of all evil," which led a disciple to betray Christ; it is money leads the soldiers to deny the truth; in both it is the money of the Sanctuary. "And all they," adds St. Jerome, "who pervert the money which is given to the Temple and for the uses of the Church, spending it in other things to fulfil their own will, are like Scribes and Pharisees, who purchase a lie and the Saviour's blood[8]."

[7] Jon. ii. 8. Cyr. Lect. xiv. 20.

[8] In Matt. ad loc.

Thus did our Lord continue by these testimonies brought before them, and in their very mouths, not only unto death, but even beyond death, to deal with these Jews; still continuing to admonish them in their crimes; in like manner as He has long done to this our own wicked nation. All the circumstances so numerous, which appeared to be of the character of warnings to the Jews, being neglected by them, became, in consequence, heavy judgments against them, marking out, in an especial manner, their hardness of heart and their guilt; nor were they yet completed. The very fact of their knowing and recording our Lord's prophecy that He should rise again, was, of course, to their own condemnation; it served as the means of putting it on record, and of bringing before them the evidence of its fulfilment. But instead of leading them to believe, it serves as the occasion of a fresh crime; so was it throughout the case, that "the things which should have been to their wealth, were unto them an occasion of falling." Origen likens their conduct to that of Pharaoh, whose heart God hardened more and more on account of his continual rejection of His warnings; and indeed Pharaoh's pursuing after the Israelites at last, through the Red Sea, to his destruction, is remarkably analogous to the conduct of the Jews in pursuing and persecuting *baptized* Christians, on account of which the wrath of God came upon them to the uttermost. As soon as the Christians were out of the city, they were destroyed: as soon as Lot was out of Sodom; as soon as Israel was out of Egypt. And perhaps all these things are prophetical of something at the end of the world, when Antichrist shall be thus overtaken. Origen applies to them the very expression respecting Pharaoh, "In very deed for this cause have I raised thee up, for

to shew in thee My power, and that My Name may be declared throughout all the earth." This, indeed, it is which has been so observable throughout, how the Hand of God has appeared, so that all men shall say, it is His work. "I have hardened his heart, that I might shew these My signs before him[9]." And thus as his own servants, the Egyptians, came to Pharaoh, telling him of the fulfilment of all those signs, while he continues to harden his heart, so their own emissaries now brought the tidings to these Jews, and became to them the witnesses of God.

It is indeed to be observed, that this rising of Christ from the grave is a sign especially vouchsafed to these Jews, as our Lord Himself declared by the mouth of their Father Abraham, "neither will they be persuaded, though one rose from the dead:" and not only this, but that it was to be, in some sense, such as to be the one and only sign given unto them: twice did He declare that "no sign" should be given to that evil and adulterous generation, but the sign of the prophet Jonas[1], i.e. this sign of His own rising again from the dead, the Temple rebuilt in three days. This circumstance is of itself very remarkable, inasmuch as at the very time when they thus demanded a sign, and were told they should have none but this, they then were receiving, and had received, and should receive, such miracles, signs, and wonders, by our Lord's presence among them in the flesh, as no other nation had received, and no prophet had ever wrought. And Christ, in His ministry itself, is described to them by St. Peter, as "a Man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you, as ye yourselves also know[2]." It may, therefore, be asked, amidst

[9] Exod. x. 1. [1] Matt. xii. 38, and xvi. 1. [2] Acts ii. 22.

such multiplicity of signs, why it is said they shall have "no sign" given them? It may be that other signs, those of mercy, were for others, were for Christians who believed; but for that corrupt nation there was but one, that of Jonas restored to life after three days, and preaching, "in forty days shall this city be destroyed." Such, to the end of the world, was Christ crucified to that "evil and adulterous generation," of which it was said, "this generation shall not pass away till all be fulfilled:" no sign should they have, such as they required; no sign from Heaven, excepting that of the Son of Man coming to judgment, when they should "look on Him whom they had pierced." It is the one especial sign which those unbelieving Jews have unto this day: all other miracles which our Lord wrought are passed away, and are to them as if they had never been; but Christ crucified, the sign of the Son of Man in Heaven, this, like lightning, extends from east to west, envelopes them on every side, they cannot get from it; the Temple of His Body raised from the ruins of their own Temple, is visible on every side of them, filling heaven and earth. The sign of the Prophet Jonas they cannot escape from; from all others they may.

SECTION II.—CHRIST APPEARING.

"I love them that love Me; and those that seek Me early shall find Me."

PETER AND JOHN.

THE Holy Sepulchre and its precincts are therefore again deserted, both by the faithful women and by the soldiers, who had now, each with very different feelings, retired; and two others are seen hastening thither in

the twilight of the morning, in consequence of the report so hastily conveyed by the Magdalene. That she should have hastened to Peter and John was natural; and as of her two companions, one was the sister, or near relative, of the Blessed Virgin, and the other the mother of St. John, it seems probable that she was only returning to the house which they had just left, and where she knew that those would be found, who were of all most deeply interested in the circumstance she had to mention.

The account which St. John himself gives is the following. After mentioning the intelligence of the Magdalene, that the Body had been removed, he adds, "*Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down,*" and looking in, "*saw the linen clothes lying; yet,*" in that retiring modesty, so natural to St. John, "*he went not in.*" But what he saw was of itself remarkable, the linen grave-clothes being there, and yet the Body gone; for who would have taken away the Body in such a manner? And this was the more extraordinary, if, as St. Chrysostom observes on this passage, the myrrh in which it was wrapt rendered the grave-clothes most closely adhesive to the Body. "*Then cometh Simon Peter following him, and,*" with the usual eagerness of St. Peter, "*went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.*" This was a great and additional sign in confirmation of what St. John had already noticed; that there were no indications of haste, none of evil design or force, but rather like the appearance of a bed, which a person had

quitted for his morning's rise. And after St. Peter had entered the sepulchre, "*then went in also that other disciple which came first to the sepulchre;*" and when he saw this state of the grave-clothes, which indicated no rude treatment or hasty violence, which would have been the case had the Body been taken away, as Mary Magdalene had suggested, "*he saw and believed.*" The truth, for the first time, came upon his mind, that He Whom he had observed calling others from their graves, and whom he had witnessed yielding up His soul with a voice so miraculous, had power over death,—then his Lord's manifold and repeated assertions, that He should rise from the dead on the third day, flashed upon his mind for the first time, as the summer lightning, when no sound is heard. For when such things were spoken, it is said expressly that they understood them not; and were reasoning among themselves what the Rising from the dead could mean; and this great truth, although contained so much in the Old Testament, was one, at the moment, new to him; "*for as yet they knew not the Scriptures, that He must rise again from the dead.*" "*Then the disciples,*" one of them wrapt in deep and silent faith and love, and the other in unutterable astonishment and wonder, "*went away again unto their own home.*" So St. Austin translates it, they returned "to the place where they dwelt, and from whence they had run to the sepulchre:" but the expression is the same as St. Luke had used of St. Peter on this same occasion, when he "departed wondering with himself," as it is there translated [3]. Thus He Who Himself opened the Scriptures to others by word of mouth, by His own secret light from above, manifested Himself to His

[3] ἀπῆλθε πρὸς ἑαυτὸν, Luke. ἀπῆλθον πρὸς ἑαυτοὺς, John.

beloved disciple according to His promise; for St. John had neither forsaken Him nor denied Him, but had kept His commandments, and to such He had promised to manifest Himself. But St. Augustin, indeed, understands quite in a different manner this expression, that St. John "saw and believed;" he says that he "saw and believed" what Mary had spoken of the Body being taken away, inasmuch as he as yet knew not the Scriptures that He must rise again[4]. But not so St. Chrysostom, who takes it as above explained.

A question here arises, more doubtful indeed and difficult to decide than important, whether this occurrence, thus recorded by St. John, is the same visit of St. Peter to the tomb which St. Luke speaks of, although he makes no mention of St. John accompanying him. The account of St. Luke is as follows: "*But Peter*," on hearing the intelligence of the women, "*arose and ran to the sepulchre, and looking in*," with the attitude of a person stooping and leaning forward to gaze upon an object before him, "*he beholds the linen clothes lying alone, and departed, wondering in himself at what had happened.*" The arguments which might be adduced for supposing that St. Luke is speaking of another occasion, when St. Peter by himself visited the tomb, are such as the following:—that we might easily suppose that during the hurried suspense and excitement of that great morning, St. Peter might more than once, and even frequently, have visited the sepulchre, at one time with St. John, at another by himself; that St. Luke introduces this account of his doing so after the statement of the women who had seen the Angels; and that this is still further shown and confirmed in the state-

[4] De Cons. Evan. lib. iii. 69, and in Joan. Tract. cxx. 9, and also Serm. in dieb. Pasc. ccxliv. 1.

ment of the two disciples going to Emmaus, which St. Luke immediately proceeds to give; who, after speaking of the women who had seen a vision of Angels, adds, that certain of their company "went to the sepulchre, and found it even as the women had said, but Him they saw not:" which seems to refer to what the Evangelist had just said of St. Peter. But St. Mary Magdalene, who had now brought St. John and St. Peter to the sepulchre, had not seen the Angels. Add to which, that St. Luke merely says that St. Peter stooped down and looked into the sepulchre, whereas St. John distinctly speaks of his entering into it: and that he should now do this is a circumstance which would be readily accounted for, by supposing that after his first entering the tomb, as St. John states, on hearing of the Body being removed, when he hears from the women of Angels being seen there, he proceeds to the place again; but with the awe naturally arising from hearing of Angels being there he enters not in, as he had done before, but stoops with reverence and looks in, as if expecting to behold the Angels, or the Lord of Angels, there. Moreover, with regard to his being separated from his usual companion, St. John, that it is evident he was separated from him during part of this day, as our Lord appeared to him when he must have been alone, for He did not appear, that we know of, to St. John: appeared to him, probably, when he was wandering alone, in this perplexity, about the tomb. Further, it might be said, that it would be even quite unlike St. Peter's character to suppose, that on afterwards hearing of a vision of Angels, and of the Lord being alive, if he did not hasten again to the spot, although he had been there previously with St. John.

On the other hand it might be answered, that although

it might have been natural for St. Peter, more than once, to have gone to the sepulchre, yet it does not seem likely that the Evangelists would be referring to more than one occasion of his going there, and surveying the linen clothes and departing; there was no object to be gained, nothing remarkable in a repetition of this one circumstance, when he had so beheld them once for all. And one's first and obvious impression is the view which St. Augustin takes of the subject, that St. Luke is only alluding briefly, and by recapitulation, to the circumstance which St. John describes. Or rather, we might say, that St. John takes up a short expression, and by way of supplement, furnishes us with the circumstantial account of the occasion referred to; as the manner of each successive Evangelist is thus to take up and fill out a previous account. Add to which, on other occasions St. Peter seems to be put forward in express mention, and notice attracted to him by the other Evangelists, when St. John was also present, but were it not for the express mention of himself, we should not have been aware of his presence. Such is the case, for instance, in the hall of Caiaphas. St. John, moreover, as on that occasion, does introduce the fuller account of circumstances in which he was himself concerned, which the other Evangelists had more briefly alluded to. At the foot of the Cross, as well as in the High Priest's palace, we should not have been aware of St. John's presence, but for the apparently accidental introduction of himself. And sometimes, where it does not so immediately concern himself, he expands and explains an occurrence briefly alluded to by another Evangelist, as of our Lord's appearing to Mary Magdalene, which St. Mark had mentioned in but one sentence. Add to which, that the circumstance which renders the

presence of St. John, on that occasion, of such exceeding interest and importance, viz. that he himself, even then, "saw and believed," while others were incredulous, was probably a fact never known until he thought fit to mention that circumstance in his own Gospel. There is something very remarkable in St. John's character, which withdraws itself from the eyes of mankind into that peace which the world knows not of, till called forth out of that retirement of spirit to bear witness; as if he, who lay on Jesus's bosom, said also of His Presence, "Thou art a place to hide me in." It is, moreover, quite easy to reconcile the two Evangelists, and to suppose them to be speaking of the same circumstance; and that St. John, as his manner is, takes up the former account, to correct some trivial point, not by contradicting it, or by a different statement, but by a fuller detail of what occurred. Here, if St. Luke speaks of St. Peter's "looking into," and St. John of his "entering into," the sepulchre, this discrepancy might arise, possibly, from the two departments of the sepulchral cave: St. Peter might have "*entered into*," the outer sepulchre, and from thence, stooping down, have "*looked into*" the recess in which the Body had lain, sufficiently to obtain a clear sight of the clothes lying alone, separate and distinct, which it seems that St. John, standing without, did not himself perceive, till he had likewise entered in. Or it might be, as St. Augustin well explains it, that St. Peter, first of all, stooped down and saw, as St. Luke mentions, and St. John omits; but that he afterwards, for his fuller satisfaction, went in, as St. John describes, before St. John himself had done so. With regard to the circumstance, which is inferred from St. Luke's account, that Peter's hastening to the tomb took place after the vision of

Angels; that is to say, after the Galilean women had brought their information of having seen the Angels: this is not at all evident in the narrative itself, for St. Luke proceeds to mention, that the women who had brought intelligence to the disciples, consisted of Mary Magdalene and others. In explaining which all harmonists are, I believe, agreed, that he is there speaking of the different accounts, of which one was that of Mary Magdalene alone, which St. John details at length; another, probably that of Mary, the mother of James; and a third, that of Joanna with the Galilean women. There is no reason, therefore, for inferring that the intelligence which led St. Peter instantly to visit the tomb, was any other than that of the Magdalene alone, which St. John records. And this is, upon the whole, the opinion of St. Augustin. Lastly, it may be added, that as the only reason for supposing them distinct circumstances is, that St. Luke makes no particular mention of St. John; yet this argument is itself neutralized by the fact, that even St. Luke himself speaks of more than one; for the disciples going to Emmaus, alluding to this visit, say, "and certain persons [5] of them that were with us went to the sepulchre." So that there is, in fact, as much on one side of the argument as on the other, in the narrative even of St. Luke alone. We must, moreover, keep in mind, that the accounts of all the Evangelists are but short and slight notices, or memoirs, of all that occurred; and where so much is necessarily omitted, little can be inferred from that omission, with regard to the presence or existence of other persons or circumstances, which are not introduced in the account.

[5] ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον.

OUR LORD APPEARS TO MARY MAGDALENE.

But Mary Magdalene, who followed St. Peter and St. John, had now arrived at the sepulchre, and continued there still when they had departed. "*But Mary stood at the sepulchre weeping without*" (John), in distinction from the disciples who had entered it, and resuming as it were the place she had occupied on the Friday, of a mourner by the tomb: well, therefore, might it have been divined of her, "she goeth unto the grave to weep there." St. Cyril of Alexandria thinks that the two disciples had retired as a wise precaution for fear of the Jews, lest they should be found at the sepulchre as the day dawned and the light returned; "but Mary," he adds, "full of the love of Christ, and free from all fear, as not having the anger of the Jews much in her thoughts, sits more boldly by the tomb, and overwhelmed by her feelings, as women are apt to be, laments insatiably, and pours forth tears without ceasing from her eyes, not only mourning Him as dead, but because she thought He had been carried away from the tomb[6]." But consider, again, that not unrequited is the tear shed for Christ; nor is the fruit of love for Him, far off, but near at hand, and closely united to toils for Him shall ensue grace, and an abundantly rich requital. And thus, as the thief went into the kingdom before Apostles, so to her out of whom went seven devils, as Jerome observes, is Resurrection first announced. But it may be observed, how God delays to reveal Himself unto Mary, that on that ac-

[6] In Joan. Evan. lib. xii.

count her zeal may accomplish His great ends, and that her zeal might be increased by being delayed. Of this there are many touching instances in our Lord's conduct in the Gospels, which serve as a key to His dealings with ourselves, when He waits in order to be more abundantly gracious in answering our fuller requests. As St. Gregory beautifully observes, "She sought the Body, and found it not; she persevered in seeking: and by this perseverance she finds: and so is it brought about that the fulfilment of her longings being deferred, they are increased thereby; and thus capable of receiving what she finds. For holy longings are increased by being deferred: but if by their fulfilment being deferred they fail, they were not true. She, therefore, who thus loves, again leans forward to that sepulchre into which she had looked before; and now let us see what fruit this power of love hath, which thus a second time renews her search." "*Now as she was weeping, she leaned forward, looking into the sepulchre, and beholds two Angels in white sitting, one at the Head, and one at the Feet, where the Body of Jesus had lain.*" And yet these two Angels had not been seen there by others, nor by herself before: like vast spiritual truths, of which, at one moment, we have a full and distinct perception, but at another lose sight of them; and which one sees, and another does not. And thus Gregory speaks, with great elegance, of the two Angels, as representing the two Testaments, of which both, in one and the same sense, declare that the Lord was made flesh, and died and rose: of which the former sitteth, as it were, at the Head, and the latter at the Feet. To which, we may add, that it is not to every one, or at all times, that this testimony is seen in them; not by every one are the Angels seen and heard in the sepulchre of

Christ; but by penitent love that seeks diligently; not by every one in the Lord's House of Prayer. Bede says, "When the Body of our Lord lay in the sepulchre, Angels are said to have stood by; so also, at the time of Consecration, are they to be believed to stand by the mysteries of Christ." Yet, surely, here also they are only discerned by reverential faith and love; showing decent carriage, as St. Paul says, "because of the Angel;" no more discernible to profane eyes than now to the Jews. And this presence of Angels at the head and the feet where our Lord's Body had been, was set forth, (as it has been well observed[7],) by the Ark "between the two Cherubims[8];" for His Body was the true Ark in which "the Godhead dwelt bodily."

Moreover, whatever was fulfilled in Christ exhibits also what is to be fulfilled in those that are His. To them, likewise, their departure hence is to a Sabbath of rest; and their flesh is to rest in hope. To them the tomb is to be hereafter the resort of blessed Angels, not of the inmates of corruption; no longer is the Christian to say with Job, Corruption, thou art my father; nor to the worm, Thou art my mother, and my sister[9]: but, Immortality, thou art my father; blessed Angels, ye are my sisters! The worm hath found wings, the dead body hath become clothed with the plumes of a Seraphim, and surrounded with the habiliments of Heaven.

"*And they say unto her, Woman, why weepest thou?*" Using the very words with which our Lord afterwards addresses her; so do these blessed Spirits, who live in His Presence, feel only, as it were, as He feels, and speak only as He speaks. For, as St. Cyril says, it is He that spoke in them. But she was too absorbed in the

[7] Bishop Andrewes. [8] Exod. xxv. 22. [9] Ch. xvii. 14.

depth of her affliction to notice the appearance and character of those who addressed her. "*She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him :*" nearly the same words that she had before used to the disciples. But withdrawing, by an instinctive modesty, "*when she said these words she turned back, and beholdeth Jesus standing. But she knew not that it was Jesus.*" It may have been for the reasons before alleged, that she was too overwhelmed with her own grief; or from the circumstance that it was still dark in the twilight or dawn of the morning, in which a person would not be clearly discernible; or that our Lord, as on other occasions after His Resurrection, on account of some mysterious change in His glorified Body, was not at first recognized by those to whom He was known. Coming out of darkness into a light so marvellous, she could perceive it not, but was dazzled and amazed. How does this, indeed, represent a common case, for Christ to be close at hand, while we perceive Him not; and even to have found Him, and yet not to know that it was He! But St. Athanasius has another mode of explaining it, he says[10], the Angels were sitting before her, and beheld Christ coming behind her, which she did not see: but the Angels, when, sitting opposite to her, they beheld Christ approaching, immediately arose. But when the woman beheld the Angels springing back, she was astonished, and immediately turned back to behold what the Angels perceived, and saw Jesus coming. And, in like manner, Gregory and St. Chrysostom seem to explain it: which tends to confirm St. Augustin's notion, that the Angels now arose, and were thus

[10] Dict. et Interp. Parab. Evan.

seen by the women afterwards "standing," as described in St. Luke. But St. Cyril of Alexandria explains it rather in the former manner, that it was from that inherent Divine Power in our Lord, by which He rendered Himself discernible to mankind or not: or else that it was the darkness of the morning, which did not allow her to distinguish the countenance of Him that approached her. Of this, His early coming, he suggests that Christ speaks in the Canticles; "for My head is filled with dew, and My locks with the drops of the night." Thy locks are wet, Blessed Lord, with the blood-drops of that dreadful night, and of Thy thorny crown; but to us Thy sorrows are "as the dew of herbs," which Thy Prophet speaks of as the pledge, that with Thy "dead Body shall we arise."

"*Jesus saith unto her, Woman, why weepest thou?*" Words which He often since then has seemed to say to His suffering disciples, implying thereby what He said at another time, "It is I, be not afraid." "Why weepest thou? whom seekest thou?" We weep for that which we have lost; we seek that for the absence of which we mourn: and the cause of both these is love: love will hasten with fervent zeal, will wait long, will rise early, will prepare all things, will hasten to and fro, will surmount all difficulties, forget all dangers, and will not cease till it find; and it will, doubtless, find good Angels in all around, which will speak of Christ; and there in the twilight of the morning find Christ Himself, for "they that seek shall find," "they that mourn shall be comforted;" the penitent shall behold the Son of Man; the pure in heart shall see the Son of God. "Woman, why weepest thou?" Yet is it not He that had pronounced upon woman her doom of sorrow? It is, as Chrysostom observes, as if He had said, weep not.

By these words, "why weepest thou?" says St. Cyril, our Lord took away the old curse, and by the question put a stop to her tears; and, as it had been said to the woman, "in sorrow thou shalt conceive," therefore, he says, it was necessary that by the voice of the Judge the weight of that ancient curse should be removed; while Christ our Saviour took away the tears from the woman, or rather from all the race of women, as in Mary the first-fruits. In the garden of Paradise, He had subjected her to sorrow, so now in the garden He bids her to sorrow no more. The thorns which that garden bore He had taken Himself and worn. What cause, then, hast thou to weep, who hast found the Christ?

"*Whom seekest thou*" by thy tears? "*She, thinking that it was the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.*" "Fervently," says St. Chrysostom, "did she speak, and lovingly." He thinks with Athanasius, that on speaking, as she supposed, to the gardener, she was again turned to the Angels, as if to inquire the cause why they were so amazed[11]. And of her saying, "if thou hast borne Him hence," without mentioning His name, St. Gregory well observes, "The force of love has usually this effect in the mind, that it supposes that he whom itself is always thinking of, no one else can be ignorant of." It is, indeed, as Job says, "Oh that I knew where I might find Him! that I might come even to His seat[1]!" yet without mentioning of Whom he speaks. "*Jesus saith unto her, Mary!*" "It was," says St. Cyril, "as if He would reprove the slowness of her faith." But in fact it was that most gracious designation, "I have called thee by thy name,

[9] In Joan. Hom. lxxxv. [11] Ch. xxiii. 3.

thou art Mine!" He calleth His own sheep by name, and they hear and know His voice. Her own name, and that of import so high, and spoken in accents so well known, brought suddenly to her mind, as with a sudden rush of thought, the unexpected, but full assurance of her Master's presence, so that she could not address Him, but in breathless adoration called Him, Master; and in awful, but silent worship, according to the custom of reverential prostration, so often spoken of among the ancients, embraced His sacred feet, "*She turned and said unto Him, Rabboni! which is being interpreted, Master.*"

Blessed, indeed, was this favoured and weeping mourner, first to behold, first to acknowledge, first to be spoken to by name, and to converse with "the First-begotten from the dead." And here we may pause at the thought of her exceeding blessedness; in the words of that beautiful Latin hymn, ascribed to St. Bernard.

Of penitents sole Hope and Stay;
To wandering sinners kind;
To those that seek Thou art the Way;
But what to those that find!

Sweetness of heart, and living Fount,
Of souls the Light and Fire,
All joys we know dost Thou surmount,
And all that we desire.

I seek the tomb wherein Thou art
With Mary in the morn,
Not with the eye, but with the heart,
And sorrow's plaint forlorn.

There with my tears bedew Thy tomb,
And fill with sighs the place,
There fall before Thee in the gloom,
And Thy loved feet embrace.

There with love's tender offices
I to Thy feet would flee,
Nor shall my sighs and sorrows cease,
Till I am fill'd with Thee.

TOUCH ME NOT.

Such must be the awakening of a happy soul from the agonies and sorrows of death in the land of spirits, when it finds what it is to be with Christ, and to hear His voice, "Fear not! I am He that was dead, and am alive; and behold I live for evermore." But not yet in the full fruition of bliss at God's right hand, for, "*Jesus saith unto her, Touch Me not, for I have not yet ascended unto My Father.*" There is great difficulty in understanding these words; for it cannot mean that if our Lord had ascended to the Father, as the Son of Man, that He might have been then touched in the manner that St. Mary Magdalene now intended: nor can it have been that there was any peculiar impropriety in touching Him at this particular time between the Resurrection and Ascension; for He afterwards said to the disciples, "Handle Me and see" (Luke); and to Thomas, "Bring hither thy finger" (John); and, it may be this very morning, the women "held Him by the feet." (Matt.) But as our Lord's expressions are usually addressed to a certain state of heart, and calculated to meet the thoughts in the person addressed, we may, perhaps, understand them by considering the state of Mary Magdalene's mind at this time, and what it was our Lord might have intended to meet, to correct, enlighten, elevate, and support. She seemed to surpass all in depth and earnestness of sacred affection, as to the Holy One of God, the Divine Prophet whom God had sent, and whom God was with; but the very

anxiety which proved the greatness of her love, betrayed also some feeling of weakness from an inadequate sense of our Lord's spiritual nature and Godhead: it was adoration, indeed, of the Son of Man, high and pure; but even that adoration had yet to be heightened and purified to the Son of Man, united for ever with the Godhead; not the Word of God only, but the Word with God, and the Word which was God. The weeping and the expressions of distress she now made use of, were only to be repressed by raising her mind to the Lord in Heaven: she had now to come to the mind of St. Paul, when he said, "henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more[2]." But when the Son of Man had ascended into Heaven, setting our nature at the Right hand of God, and received gifts for men; when He had sent the Comforter to be in their hearts; when, as He said, He with Him would take up His abode with them, and manifest Himself to them; then, indeed, St. Mary Magdalene might have that which her eyes now longed for in vain,—the Presence of Christ risen and glorified: for that Spiritual Body ascended into Heaven will fill all time and space.

That Spiritual Communion with the Son of Man had some mysterious connexion with our Lord's Ascent into Heaven, seems to be indicated in that His saying to His disciples, when they were slow to comprehend the partaking of His Body and His Blood, "What and if ye shall see the Son of Man ascend up where He was before[3]?" To which it may be added, that the appointment of the Eucharist and the Ascension are on the same day in the week. And, indeed, the circumstance

[2] 2 Cor. v. 16. [3] John vi. 62.

being mentioned by St. John, particularly draws our attention to something Sacramental. Hence in the Communion Service was said "Santa sanctis." "Lift up your hearts. We lift them up unto the Lord." Thus only are we fit for the touch of His sacred Body.

There is a beautiful passage in St. Ambrose which takes this view of the subject. "She is forbidden," he says, "to touch the Lord; for it is not by corporeal touch, but by faith that we touch Christ." And, again, "Paul teaches us how to follow Christ, now He is ascended, 'if ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above[4].'" And afterwards, he says, "Not that Christ disclaims her touch, but would teach us proficiency: for not all who have touched Christ in this life, while He sojourned in the Body, can touch Him when He is risen. Let him who would touch Christ mortify his own members; and like one to rise again, put on bowels of mercy, nor hesitate to renounce earthly things[5]." And St. Augustin, much to the same effect, that our Lord hereby "was teaching her faith. In her heart, as in His own garden, that Gardener was sowing the grain of mustard seed." "In these words," he says, "lies hid a sacrament; which, whether we are able to discover or not, we cannot doubt is contained in them." And, again, "how could her belief in Him be otherwise than carnal, inasmuch as she was weeping for Him as a man[6]?" St. Augustin dwells also on the same at length in his Sermons[7]. That they were so used to behold Him as man, that they had yet to raise their minds unto Him as God, and

[4] Col. iii. 1.
[5] Exp. in Luc.
[6] Joan. Ev. Tract. cxxi. 3.
[7] In dieb. Pasc. ccxliv.

so to apprehend Him by faith when ascended to the Heavens. In another place, he speaks much to the same effect on our Lord's words to His disciples, "It is expedient for you that I go away." That the disciples were occupied with the human form of the Lord Christ; and were held as men by human affection on Him as man. He wished them to entertain towards Him a Divine affection, to render them spiritual instead of carnal: which man becometh not but by the gift of the Holy Spirit[8]. In Justin Martyr's words, in like manner, that it is as if our Lord meant, I wish to draw off you and others by degrees from My customary Presence[9]. Severus has a similar explanation, "She deservedly heareth 'touch Me not,' who lamenteth the Lord on earth, and seeketh Him as dead in the sepulchre, in such a manner as to be ignorant that He is reigning in Heaven, together with the Father. The same Mary, now raised to the highest point of faith, holds Him with a full affection of holiness: now is dejected and doubting from weakness of the flesh and female infirmity."

And St. Chrysostom: "She wished to be still with Christ, as she had been before His Passion; and for joy was not sufficiently exalted in her conceptions, although the flesh of Christ by His rising again was of a far higher nature. It is, therefore, from this conception that He leads her, that she may approach Him with far greater reverence than before." "And by His adding, for I have not yet ascended, He indicates that He is thither hastening. But He Who ought thither to depart, and no longer to converse with men, is not to be beheld with the same mind that He was before[1]."

[8] Serm. cclxx. In die Pent.

[9] Quæst. 48.

[1] In Joan. Hom. lxxxv. 2.

It may be added, that they who divide the spiritual life into three progressive stages of proficiency,—calling one the purgative way; the second, that of illumination; and the third and most perfect, that of union with God,—these consider the contemplation of Christ Risen the subject and exercise of the last: as if this, more especially, belonged to counsels of perfection, and to a heart already weaned from the world.

St. Cyril of Alexandria,—that, of course, our Lord did not mean that He could receive pollution from any contact; for His Godhead, like the Sun's rays, was incapable of being defiled. But He signified that though before His death He admitted all alike to touch His Sacred Person, the sinner that anointed His feet, the woman that touched the hem of His garment, yet now it was different. That, as at the Eucharist, the unbaptized were not allowed to approach; and, as it is said of the Paschal Lamb, that "no uncircumcised shall eat thereof," so until the Holy Spirit had descended she was not to be allowed to touch His Sacred Body. This interpretation of St. Cyril does not, at first sight, appear reconcileable with what ensues of our Lord's Body being touched and handled: but it is what Augustin says also, and fully explains.

In the stream of similar interpretation Quesnel says, "The sanctity of the Resurrection requires a worship which is more spiritual and disengaged from sense. Earth is not the place where we are to enjoy the chaste embraces of the Bridegroom. Now is the time only to hear His voice, and to obey it; to behold Him, as it were, disguised under the appearance of a stranger; but not to *touch* Him by having the advantage of a clear and open sight." To all this, it may be added, that the very name with which Mary recognizes Christ,

blessed and good as it is, yet breathes of that intercourse with His former humanity; not as Thomas's full, but late confession, "My Lord and my God."

Perfect love casteth out fear: she, therefore, was not yet perfected in love that thus feared. She feared greatly, with a holy fear indeed, but with a fear that hath torment, lest she lose Christ, Who filleth all things. She recognized Him indeed, as that Master Whom she loved, and Whom she always approached with awe and reverence: but possibly she thought it might still be with Him as with Lazarus, who came from the grave to be again her brother; had put off the grave-clothes and death, only in order to put on again corruption and mortality, and sit and eat. But it was not so with Christ: thou hast touched Me, He seems to say, thou hast anointed My head and My feet, and that was for My burial and for My suffering humanity, and thou hast thy reward of praise to all ages; but not so now, no need of such tokens of thy love, but I will come in the Comforter, and manifest Myself to thee better than now thou knowest; yea, far better than thine eye hath seen, or thine ear hath heard, or hath entered into thy heart to conceive. To touch Me thus could be but for forty days; learn now so to touch Me that it may be for ever.

ASCENSION FORETOLD.

Touch Me not, but yet be highly favoured; be as an Angel to Apostles, a good Angel or messenger of good; bear the very Gospel of the Gospels, good tidings beyond all. She is privileged to bear the news to disciples, to whom He Himself might have appeared if He had so pleased. An Angel bore tidings of His Birth, a

penitent woman brings news of His Resurection. To adopt the allusion of Bishop Andrewes, He gives to her to break the precious box of ointment, whose fragrance is to fill the whole world, even unto the end[2]. Touch Me not: visitations and manifestations of Christ are not in this life for fruition, but for the sake of others, and the edifying of His Church.

And now as this is the first appearance of our Lord, so may His words to Mary Magdalene be considered as the first authoritative declaration of Redemption completed. And as the fall had been first by a woman, so to a woman, and to one that had experienced sevenfold the worst effects of that fall, "out of whom had gone seven devils," is the announcement made; and by her mouth is first declared; by her first it is conveyed to the Apostles, as by them to the world. To the first woman it was said, "touch not, lest ye die:" but to Mary, "touch not yet," for human nature is not yet exalted to the Right hand of God: but wait yet a few days, and you may freely touch, and eat, and live, and never die. Go thou, therefore, woman as thou art, and tell it unto my brethren: "Touch Me not; for I am not yet ascended to My Father: *but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God*" (John). St. Augustin's remark is important, that "He does not say our Father, but My Father, and your Father. In one sense, therefore, My Father, and in another yours; by nature Mine, by grace yours. Nor did He say our God, but My God, under Whom I am as Man; and your God, between whom and Himself, I am the Mediator[3]." And St. Chrysostom, "This refers to the economy of His Incar-

[2] Serm. xvi. on Resurrec. [3] In Joan. Tr. cxxi.

nation, for ascending is spoken of the flesh. In one sense is He His Father, and in another sense is He ours, certainly altogether so; for if He is the God of the just in a different sense to what He is of other men, much more so of His Son and of us[4]."

It may be observed, that almost every thing which is now being said or done, is, in some way, the express delegation and fulfilment of something which our Lord had before promised or shadowed forth. Throughout the Sermon on the Mount He had spoken of God as their Father in Heaven, although they had not as yet received the full adoption of sons. And on another occasion He pointed to His disciples saying, that such as fulfilled His Father's will, were to Him as brethren; but He never designated them by that endearing title till now. He soon after repeats the same to the women, as recorded by St. Matthew, calling His disciples again His "brethren," as a new title bought for them by His Death, and conferred by His Resurrection; as being one with Him, the second Adam alive from the dead, and partaking of His anointing: as St. Paul says, "He that sanctifieth and they which are sanctified are all of one: for which cause He is not ashamed to call them brethren[5]."

And agreeable to this it is that in that Psalm, which gives the most minute description of our Saviour's death upon the Cross, beginning with the words which He there used, "My God, My God, why hast Thou forsaken Me?" when in its tone and character it afterwards suddenly turns to the Resurrection; the change of subject commences with the expression, "I will declare Thy Name unto My brethren[6]." By these words He would seem

[4] In Joan. Hom. lxxxvi.

[5] Heb. ii. 11.

[6] Ps. xxii. 22.

graciously to signify to us that mankind are, in a peculiar sense, His brethren at His Resurrection, being Himself "the First-born among many brethren[7];"—that the Almighty has now become to Christians, as looked upon in Christ, in a peculiar sense their God, and in a peculiar sense their Father; yea, even in some sense also (O incomprehensible and exceeding privilege!) as He is the God and Father of Christ;—not in the same manner that He is the God and Father of all His creatures, but as they are made one with Christ, Who hath "raised us up together with Him, and made us sit together in Heavenly places[8]." Brethren implies, in some sense, sameness of nature, and therefore, that as He is risen so shall they arise. "He calls them brethren," says Severus, "whom He hath made akin to His own Body; He calls them brethren whom the kind Heir hath made co-heirs with Himself; He calls them brethren whom He hath adopted to be sons of His own Father[9]." And this expression, here used by our Lord, which speaks of the peculiar privilege of Christians, by which they approach God, "saying, Abba, Father," as it is the great consolation of Christians, so is it also the great cause of their fear, for the inexpressible mercies of God are reasons for fear.

It is, of course, here very remarkable, that our Lord's first intelligence should speak of His Ascension, although it was not to take place till forty days, and He was, in the meanwhile, frequently to be seen by them. His first words of announcement combine His Resurrection and Ascension together; for this would best explain to them the nature of this His kingdom, especially in conjunction with what He had already said to them

[7] Rom. viii. 29. [8] Eph. ii. 6. [9] Aur. Cat. in Matt.

of His going to the Father. It is as if He had said, I am, indeed, returned, yet not to be with you as before, but to establish a spiritual kingdom. His manifestations are more awful, His words full of a new importance, as the foundations of His kingdom, of Heaven upon earth.

Nothing is mentioned of any reply of St. Mary Magdalene to this gracious declaration of our Lord, the word "Rabboni" being all that she is recorded to have uttered since her recognition of Him; deep and trembling adoration, of which silence would be the only expression, must have taken the place of her devout anxieties. All St. John adds is, "*Mary Magdalene cometh to tell His disciples that she had seen the Lord, and that He had said these things unto her:*" nor does he mention the disbelief of the disciples, being conscious, perhaps, that whatever might be said of them generally, he did, himself, receive the tidings with earnest faith, for before this he had "believed."

St. Mark briefly alludes to the circumstance, of which St. John thought fit to afford us the above most interesting narrative, mentioning that it was our Lord's first manifestation of Himself. And though he affords us no detailed account of this incident, yet it is curious how he confirms this arrangement by the way, for he passes suddenly from the mention of her visiting the sepulchre with her two companions, to speak of herself alone, without alluding to any circumstances that had separated them. "*Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils;*" as if in this description of her were mysteriously contained some reasons for this high pre-eminence and privilege. It was with her, as with many others in His kingdom, her misery brought her to Christ, His gracious love bound her ever to Him.

It was she out of whom He had cast seven devils. She had much needed Him, and being much relieved, had loved much; and loving much had adhered to His grave; for love is strong as death, and nothing can quench love; "love never fails;" love hopes against hope; though troubled on every side, it despairs not. The mourners are His blessed ones. What consolation to the afflicted of all times, "He appeared first to her out of whom He had cast seven devils!"

"*And she went and told them that had been with Him, as they mourned and wept.*" Their mourning and weeping, seems to indicate that it must have been the earliest intelligence; for after the accounts of the other women from Galilee, their feelings would have been more of amazement and wonder, however saddened: or of that tempered and wondering sorrow which is found in the two disciples going to Emmaus. "*And they, when they heard that He was alive, and had been seen by her, believed it not.*" (Mark.) "How great the misery," exclaims St. Augustin on these words, "of our human condition! When Eve spake what the serpent had said, she is quickly believed. The woman that bears lies is believed, that we might die: but those women are not believed who bear the truth, that we might live[1]."

OUR LORD IS SEEN BY THE WOMEN.

But now we may well ask with the blessed Magdalene herself, what had become of her two companions who had attended her this morning to the tomb, and whom she had left there, and now finds not. They, too, had seen the vision of the Angel on the stone, and had tidings to bear, and had hastened from the sepulchre,

[1] Serm. ccxxxii. in dieb. Pasc.

scarce knowing whither they went from the greatness of their amazement, and conflict of mingled feelings. St. Augustin thinks, that after this first manifestation of Christ, Mary Magdalene joins the other women, hurrying on her way and overtaking them who were wondering and hesitating, and on that account proceeding with a slow pace, and sometimes stopping in astonishment. Certainly it would appear that they hurried not the direct way to the disciples, or they would have met Mary, and also Peter and John; and yet their telling no one implies an interval when they might have communicated the tidings, had they not been paralyzed and made mute in this amazement, seeing, perhaps, Peter and John in the distance, to whom they spoke not; or more probably, sitting apart and half disposed to return, till joined by the Magdalene; for they would be seeking each other from mutual desire of communicating what had occurred to them. Or it may be, that proceeding along another way, they had now been at the house of Salome, and found that Peter and John were not there, and therefore might have been still in search of them, returning towards the tomb when our Lord Himself met them. It must, then, be at this time when, according to St. Matthew, Christ meets the women, after they had been again found by Mary Magdalene: and then together with them, that she bears the tidings to the disciples, as St. Luke records. All this is on the supposition, that this manifestation of Christ is to occupy the place it holds in St. Matthew's Gospel, as indeed it does in the scheme of most interpreters, both ancient and modern: and this position may be assigned to it in an Harmony, since there is no other definite period that can, with any assurance, be ascertained for its occurrence: we may, then, here introduce it, without any distracting

inquiry; leaving the reasons to be assigned in another chapter, for supposing that it may have occurred at another time. Let us, therefore, return to the account where we left Mary, the wife of Cleopas, and Salome, when the Angel had spoken to them.

"*They went out quickly from the sepulchre* (Matt. Mark), *and fled* (Mark) *with fear and great joy*" (Matt.) for "*trembling and amazement possessed them*" (Mark), and with blended feelings of terror and delight, they hurried to fulfil the commands of the Angel, and "*ran to tell his disciples.*" (Matt.) But on matters of such exceeding interest, as anxiety eagerly catches the first symptoms of hope, so there ever succeeds doubt and fear. We need not wonder, therefore, that notwithstanding the injunctions so miraculously given them, yet in the consternation they were in at a sight and sounds so extraordinary, "*They told no man any thing, for they were afraid.*" (Mark.) And indeed their great fear and timidity is implied by the encouragement given them, especially by the Angels' "fear not" (which they say not to the others), and by our Lord Himself, with the same words, possibly not long afterwards: for we may well suppose, that as in the case of Mary Magdalene, when our Lord appeared to her, after the Angels had spoken, so in the case of these women also, when the Magdalene had now joined them, that if our Lord appeared to them at this time, it might have been on account of a state of mind which needed such support and encouragement; for it was after they had hurried from the tomb to communicate the tidings, as St. Matthew states, and yet when, from the excess of their fear, as St. Mark says, "they told no man." For thus our Lord meets them, as He always meets Christians, who are fearfully, yet faithfully, hastening on their way.

It may be observed, on many occasions in Scripture, that when a miracle of mercy is wrought, the effect is great fear; of which the Psalmist speaks, "there is mercy with Thee, therefore shalt Thou be feared." Thus when our Lord stilled the sea by a word, "they feared with a great fear[2];" when the demoniac was cured among the Gadarenes, "they were possessed with great fear[3];" when the woman was healed of the issue of blood, "she came fearing and trembling;" and so also St. Peter at the miraculous draught of fishes. On which occasions their fears are so acceptable to Him, that they are met and prevented by His instant encouragement. It may be, also, in order to bestow on these two the same signal privilege as He had just shown to Mary Magdalene, by the manifestation of Himself, for with her they had been united in watching, and especially the Mary; it might have been, therefore, on this occasion, and perhaps for some of these reasons, that our Lord vouchsafed to appear to them also.

"*And as they were going,*" with the Angel's commission, "*to tell His disciples, behold, Jesus met them, saying, All hail!*" or rejoice! nor was ever this term of salutation used in so high and true a sense as now. "*And they came and held Him by the feet, and worshipped Him.*" (Matt.) Nor did our Lord reject this mode of their worship, as He had that of Mary Magdalene, for mysterious reasons, a little before. Thus, long before, the Spirit had said prophetically, "I found Him Whom my soul loveth: I held Him, and would not let Him go[4]." "*Then said Jesus unto them, Be not afraid; go, tell My brethren that they go into Galilee, and there shall they see Me.*" (Matt.)

[2] Mark iv. 41. [3] Luke viii. 37. [4] Cant. iii. 4.

If this appearance of Christ is to retain this place which it occupies in St. Matthew, there is, of course, this great difficulty, that their departure into Galilee did not take place immediately, but after eight days: all that can be said in defence of this is, that there is something similar in what had already occurred; for in our Lord's commission to Mary Magdalene, to go to the disciples, it was with the promise of His Ascension; "Say unto My brethren that I ascend;" which yet does not take place till forty days afterwards. And it has been well observed, that both of these were points on which He had previously spoken in private to the Twelve, and therefore it was conveying to them the secret evidence of Himself by such private tokens. As if He intimated, they will remember, in these your words, what My last promise to them was on that night of sorrows; that I will go before them into Galilee, and there make a fuller revelation of Myself;—in their own home and country, the place of My teaching, where they will be safe from the Jews.

This expression, also, addressed to the women, "Rejoice ye," is remarkable: to the Apostles it is the declaration of "peace." It may be, because in Scripture joy is promised to them that mourn; for to the woman it was said, "thou shalt bring forth in sorrow," and the opposite to this sorrow is joy: "she remembereth no more the anguish, for joy that a man is born into the world." When was that so fulfilled as now, when "the First-born from the dead," "the First-born of many brethren," "the Second Man," "the Lord from Heaven," was born into the world, and Himself declared joy unto them, after the sorrow of those sad days, the sorrow in which the Church was travailing? But she now remembereth it no more for joy, "having brought forth a Man Child, Who

was caught up unto God, and to His throne[5].'' And this her present joy is but the earnest of that higher joy hereafter. As St. Chrysostom beautifully says, "Perhaps some one of you would wish to have been among those illustrious women, and to have held the feet of Jesus: as many of you as wish, may do so even now; and not His Feet and Hands only, but also to hold that sacred Head, by partaking of the dreadful mysteries with a pure conscience. And if ye will be merciful, not here only, but on that Day shall ye see Him coming in that His unspeakable glory, with a multitude of Angels, and shall hear not only these His words, "Rejoice," (or all hail,) but those also: "Come, ye blessed children of My Father, inherit the kingdom prepared for you from the foundation of the world[6]."

TIME OF THIS APPEARANCE.

This appearing of Christ to the women has been here placed as it occurs in the Evangelist; and thus do the Fathers introduce it in their commentaries, without any apparent suspicion of its taking place at any other time, but in immediate continuation with the previous circumstances. Thus Origen says: "And a little after, Matthew says, Jesus met them[7]." St. Chrysostom thus introduces it, connecting it with their hastening from the sepulchre in fear and joy[8]. St. Ambrose does the same[9]. St. Jerome, also, "They who thus sought and thus run deserved to meet Jesus rising, and first to hear, All hail[10]!" St. Augustin, still more expressly, in his Harmony, arranges it as it has been here placed, imme-

[5] Rev. xii. 5.
[6] In Matt. Hom. lxxxix.
[7] Contra Cel. ii. 70.
[8] In Matt. Hom. lxxxix. 3.
[9] De Isaac et Anima, v. 43.
[10] In Matt. ad loc.

diately after our Lord had appeared to St. Mary Magdalene, and had joined her companions, when they said nothing to any man for fear[1]. St. Hilary, likewise, very clearly, "Immediately after they had been exhorted by the Angel the Lord appears to the women, and salutes them; that in their announcing the Resurrection to the expecting disciples, they might speak rather from the mouth of Christ, than from the Angel." And he proceeds to speak of the reasons why our Lord should first appear to the women[2]. St. Gregory Nyssen, also, in like manner, as soon after our Lord's appearing to the Magdalene alone. The circumstance, therefore, is here introduced in accordance with received opinions; but then it must be remembered, that these holy Writers take passages as they find them, and proceed to comment on them, for the most part, and with the exception of St. Augustin's Harmony, without critically disputing their position in the sacred narrative; and, therefore, it may be allowable to state some reasons for supposing that this may have occurred at a later period; although the time of such appearance must, of course, be so uncertain, that it is an additional reason why the order of the Evangelist is not disturbed in this arrangement.

It is remarkable that nothing is said of this manifestation by the disciples going to Emmaus, and yet it is not probable that they had left Jerusalem before the afternoon; and the more strange they should have been unacquainted with it, if Cleopas was the husband of this Mary, to whom Christ appeared. They clearly prove that the intelligence of Angels being seen was then brought; and as clearly by their silence, that

[1] De Consens. lib. iii. 69. [2] In Matt. cap. xxxiii. 9.

Christ had not then been seen. There is, moreover, an injunction to the women to go to the disciples, which it is not likely they should have delayed; or that the assembled disciples should have made no allusion to such a circumstance, not only during the forenoon, before they had left Jerusalem, but also when they appeared in the evening on their return from Emmaus. To retain this passage in the place it occupies in St. Matthew, would, in short, imply that they could not have conveyed the intelligence they had received from the Angel, because Christ had appeared to them on their way, which does not appear to have been known to the disciples, and yet which the women could not have forborne to mention; and not only this, but before they could have conveyed it, the importance of the vision of Angels would have been quite lost and neutralized by an event of so much greater moment and interest. Add to which, that the words of Christ do not appear to allude to the fact of His being risen from the dead as a point new to them, and of which they need to be apprised, which would be the case on this morning, but are confined to a message which He sends to the disciples to depart into Galilee; and this creates another great difficulty, as we know that they did not depart into Galilee for a week; and, therefore, it is greatly unaccountable why it should be now enjoined them; and why, if now enjoined them, it was not immediately fulfilled. In answer to this, it might indeed be said, that this command of their going into Galilee had been, at all events, given by the Angel this morning, which would be liable to the same objection; but the words of the Angel, which spoke of His going before them into Galilee, are easily explained, by their obvious reference

to our Lord's last words and prophecy to His disciples on the night of His betrayal, that He should go before them into Galilee. For a prophecy fulfilled usually accompanies the manifestation of God. But whatever difficulty of the kind this injunction of the Angel's might be liable to, this would be very much increased by supposing our Lord to repeat the same, a repetition of the same Divine injunction which was already given by the Angels, and which they were now bearing: a repetition of the same, without any apparent cause, by Christ, would be far more inexplicable. But the chief reason for supposing that this manifestation occurred at another time is this: that such an introduction of an event, quite out of the order of time, but in immediate connexion with the persons and the things last spoken of, is so very usual in St. Matthew's Gospel, as to render this supposition most natural and probable in itself. We have just had an instance of precisely the same kind, when the rising of the Saints that slept is spoken of at the time of our Lord's death, although their appearing was after His resurrection. The expression, "And behold," with which he introduces it, indicates, with this Evangelist, nothing more than calling attention to an event of great interest, which he is about to relate. St. Matthew, as his manner is, passes over other manifestations of Christ risen, in order to hasten to that one great appearing, which probably was to the assembled multitudes on the mountain in Galilee, which is the only one he records besides this to the women; and this latter seems introduced in decided connexion with that great manifestation in Galilee, which was different from all others, as one of express designation and appointment. Thus St. Matthew mentions, on their

going to the Garden of Gethsemane, our Lord's words: "After I am risen, I will go before you into Galilee." The Angels, in allusion to this, say, "He hath risen, as He said[3]." "Tell His disciples He goeth before you into Galilee, as He said[4]." He then introduces the circumstance of our Lord Himself sending this injunction of their going into Galilee, at a time, we naturally suppose, when they were in doubt respecting their quitting Jerusalem. Nor does St. Matthew introduce it, apparently, with any very definite mention of the time when it occurred; for if we consider as parenthetic the mention of the guard going to the Chief Priests, which it evidently is, the circumstance stands alone between their visit to the tomb and their departure to Galilee: which departure we might have inferred, with equal reason, from St. Matthew's account taken alone, immediately took place, did we not know, from other sources, that it was otherwise. For, passing over all allusion to what had occurred at Jerusalem, St. Matthew adds, "And the Eleven disciples went into Galilee to the mountain where Jesus had appointed them[5]." Thus this Evangelist introduces all things as preparatory to one event; he mentions our Lord promising to appear in Galilee; the Angels referring to the same; then His own commission to the women respecting it; and then, finally, that great and important manifestation in Galilee. Thus, by taking the most important and most public of all Christ's appearances, he gives the evidences of the Resurrection, as it were, by accumulation, as his manner is, like the Sermon on the Mount, the Parables, and other things, where he sets forth sayings, precepts, incidents, or miracles, all at once and in one compre-

[3] xxvi. 32. xxviii. 6. [4] Mark xvi. 7. [5] xxviii. 16.

hensive view; for on this occasion, also, it seems like an accumulation of testimony, from the number of witnesses then assembled; if it was, as is supposed, the five hundred brethren at once.

To all this a ready objection will at once be made by a reference to the words of the Evangelist himself; for of course it must be confessed, that our present reading does, indeed, quite contradict the whole of this arrangement, for it clearly marks the time in immediate connexion with the preceding circumstance. "They ran to bear tidings to His disciples; and as they *were going to bear tidings to His disciples*, behold, Jesus met them." But it has been shown, by a learned Writer[6], that there are great reasons for supposing these words, "As they were going to bear tidings to His disciples," to be the interpolation of a transcriber from a marginal annotation; being words which are not found in the best authorities, nor the ancient versions, nor in the quotations of early writers. In deference, however, to the received version it has been here introduced, and considered as our Lord's second appearance, and as occurring on this morning of His Resurrection.

There is, indeed, another question which might fairly be entertained, by retaining this appearance in its present place, viz. whether St. Matthew is not speaking of our Lord's appearing to Mary Magdalene, and recording, in more general terms, the same interview, which St. Mark mentions, and St. John gives in detail;—that it was she who alone or pre-eminently embraced His feet, which St. Matthew alludes to in the plural; and that she then received the prohibition which St. John mentions, and St. Matthew omits; and that our Lord then

[6] See Greswell, Dissertation xliii. vol. iii.

speaks of His ascending to Heaven, as St. John records, but also of His first conversing with them in Galilee, according to St. Matthew; at the same time, calling His disciples, as both mention, His "brethren." This might be maintained on the supposition, that it is St. Matthew's custom to speak in the plural number, when one person only is intended; as he speaks of two blind men begging near Jericho, where St. Mark and St. Luke speak of one only: of two demoniacs among the Gadarenes, where St. Mark and St. Luke speak of one only; of the thieves reviling Him, when St. Luke describes one only; of His "disciples" having indignation at the Anointing of Mary, where St. Luke speaks of Judas only. But this supposition would imply a system of interpretation different to that which has been adopted in this Harmony, of adhering to the sacred letter.

But now the question arises, if it is not at this time that our Lord appears to the women, when can we suppose this manifestation to have taken place? There is a time when it might most naturally have occurred. We find that the disciples continued for a whole week after this in Jerusalem; for Christ appears to them there on the following Sunday; why, therefore, should it not have taken place at such a time as to regulate their movements; for, in St. Matthew's account, omitting the apocryphal words, it is as much connected with that departure, as with their first visit to the tomb? We might naturally ask, why the disciples should have continued so long in Jerusalem; or why, after continuing there so long, they should return to Galilee? And it is most reasonable to suppose that, after those manifestations, they should be thinking of returning to Galilee, and yet in a state of hesitation and perplexity. At this time, therefore, after the second Sunday, or

upon that Day, it seems quite natural to suppose that among our Lord's manifold visitations, one of them should have been vouchsafed to the women, and that to solve their doubts and direct their return. For that could hardly have taken place without express command; neither could the time of their doing so be known without some such declaration. Add to which, there seems a peculiar propriety in this message as given to the women; all matters on which He now spoke to the Apostles, were on the things of His Kingdom, and every subject of His meeting them becomes a great foundation, or pillar, of His Church; those were not for the women; but this was a subject most meet for them; viz. the return to their homes in Galilee. This was a point of interest to combine them in all that was now passing with those disciples, with whom they were most intimately bound, both in relationship and in piety to their Lord.

If this view be correct, it will, in some degree, disconnect the appearing of our Lord to St. Mary Magdalene, from this subsequently to her company; and though it does not explain the circumstance, yet it may tend to throw some additional light on that difficult question, why our Lord should have said to Mary, "Touch Me not, for I have not yet ascended;" and, immediately afterwards, that He should allow her companions, and probably herself with them, to embrace His feet; as if withdrawing that prohibition, or as if the reason, before assigned for that prohibition, was removed or diminished. We cannot, indeed, dare for a moment to infer, without greater warrant, that our Lord could, in any sense, have ascended to the Father in the interval between the two appearances. But it simply alters the question thus far, that it is not so *immediately* after;

and it may further suggest to us, that there may be some mystery in that expression which we cannot apprehend; and therefore tend to quiet and prevent our confident explanations respecting matters so infinitely beyond our comprehension.

With regard to the much-discussed case of St. Mary Magdalene, all that can be said amounts to this. A prohibition from doing that in one case, which is allowed in another immediately after, only proves that the prohibition had some peculiar meaning; as when our Lord invited some to follow Him, when He retarded and checked others; as the multitude thronged and *touched* Him, which He noticed not: but the *touch* of one poor woman, who drew strength thereby, He instantly regarded. It was, therefore, perhaps, not prohibited to the Magdalene, but enjoined with a fear and reverence suitable to Him. It is to be observed, that after the Resurrection, every approach to our Lord is with an awe and fear different from what it had been in the days of His flesh; the disciples, when they saw Him, "worshipped Him;" by the sea of Galilee they ventured not to inquire, "knowing that it was the Lord:" St. John, in the Revelation, "fell at His feet as dead;" St. Paul fell to the ground in great astonishment; and now the women worshipped Him; but it was not exactly thus, in Mary Magdalene, just before. Such intimate approach to His sacred Person, as had been before, can now exist no longer; but it shall be, henceforth, in some hidden sense, mysterious and spiritual, after His ascent to the Father.

THE WOMEN IN ST. LUKE'S ACCOUNT.

We are supposing that it may be at this time, after our Lord appeared to Mary Magdalene, that the Gali-

lean women, of whom St. Luke speaks, had arrived at the sepulchre; but it is not very clear at what time it may have been, further than it appears that it was still early in the morning. The diversity which exists in the different accounts, is such as would naturally occur on an occasion of such concerning interest; where many were engaged, and many circumstances of importance took place; from which it would arise, that various distinct incidents should be mentioned, without any very clear account of their mutual relations, or of the times at which they respectively occurred. But we may venture to conclude that even these difficulties, like all others in Scripture, were Divinely intended, in order to arrest our attention, and exercise our thoughts, in a matter of such importance. For we most value that knowledge which we attain with difficulty; and the exercise of attaining it increases the love of it, and rivets the attention more earnestly to the concerning subjects that we trace. Yet these diversities themselves were such as arise almost necessarily; it must be remembered, that it was during a time of great agitation,—in a large city most full of people,—that among the persons most nearly concerned, there were many running to and fro as in a state of much anxiety and wonder; sometimes meeting together, sometimes separating; running now to one disciple, then to another; some better informed, others less so; some conscious of one disclosure, some of another; disciples going to and fro, and afterwards assembling together; and in the same place, Angels appearing to some and not to others, and appearing differently. Another circumstance too was taking place on this day, of which there is but a cursory and obscure mention; but which must have added much to the awe and reality of what was

occurring,—the bodies of the Saints which slept appearing unto many. Amidst all these events, so many and various, that occurred on that momentous day, the Evangelists have been overruled to mention such as it was needful for the Church to know; but frequently with no order or connexion between the different occurrences they describe, and with no indication of the relative importance which they bear to each other, in the new system of things which is opening on the world.

Thus in speaking of the diversity of time which seems to occur in the descriptions of the women, St. Jerome says, "it is owing to their officiousness in sedulously visiting the tomb, while they frequently depart and return, and cannot bear to be absent from the sepulchre, either for a long time or for any distance[7]." And St. Ambrose also fully confirms the arrangement which is here made, in supposing different visits to the tomb by different companies of women. "There arises," he says, "a great doubt to many in this place;" and adds, in explanation, "but you may suppose the Evangelists spoke of different occasions, so as to understand both different parties of women, and different appearances[8]." And of the latter, Origen says, "In the narrative of Matthew and Mark we find but one Angel, and two in Luke and John; in which there is no contradiction. They who mention one Angel, speak of him who rolled away the stone from the sepulchre; they who mention two, speak of those who stood in shining garments by the women that came to the sepulchre[9], or those who were seen within sitting in white[1]." Here Origen seems to suppose different visits to the

[7] In Matt. xxviii. 1. [8] In Luc. lib. x. 148.
[9] Luke xxiv. 4. [1] Joan. xx. 12. Contra Celsum, b. v. p. 268.

tomb; for the two latter cases he here alludes to, are those of St. Luke and St. John, whose words as descriptive of the Angels he here uses, and supposes distinct from the former in St. Matthew and St. Mark: his explanation, therefore, will readily allow of the supposition that the women were different. St. Augustin, indeed, although he describes the angelic appearances in St. Luke as different, and occurring in a different place to that recorded in St. Matthew and St. Mark, yet speaks of them as if they were to the same party of women. He supposes them to have entered into the sepulchre, that is, into a certain space which was fenced off by a kind of wall in front of the stone sepulchre; and that there they saw an Angel sitting on the right hand, which Mark speaks of: but that afterwards, when they looked into the place where our Lord's Body had been laid, they saw within two other Angels standing, as Luke says, who spoke to encourage their minds, and build up their faith [2]. Although this is exactly the description of the sepulchre and of the Angelic appearances which has been here supposed, yet it differs in suggesting both to have occurred to the same company of women; whereas it will appear throughout that St. Luke is speaking of different persons and a different occasion to that of the former Evangelists, from the tone and character of the Evangelical narratives. The mode in which all this may have occurred without the two female parties meeting each other; or by which they might have failed to meet together at the grave as they might have intended, has been very well drawn out by a late writer, Dr. Townson. He infers from a traditional account of the Holy City, that the house of Zebedee and Salome

[2] De Cons. Ev. lib. iii. c. 67.

from which the former party of women may be supposed to have proceeded, from Salome being one of the three, was not only much nearer to Mount Calvary, but in a different part of the City from where the Palace of Herod stood; from which, or from some contiguous place, we may suppose the Galilean party, with Joanna the wife of Herod's steward, to have come. This will easily account for their being thus separated, so as not to have fallen in with each other in going to and returning from the same spot, and for their arriving there at a different period of the morning. For the difference of one half hour might be sufficient to account for all the diversity.

It must, nevertheless, be allowed that this is but conjectural, and quite uncertain; and when all this might have occurred in any one of numberless different ways that could be conjectured, it is not satisfactory to rest on any definite plan, however specious, with much assurance. The persons that composed such parties, and still more the respective residences of such parties, must continue, of course, points for the most part unknown. And this being the case, another suggestion of quite another kind may be added. We find our Lord and His disciples up to the period of the last Supper residing at Bethany; and if the Magdalene was the sister of Martha and Lazarus, then, of course, it was her place of residence. There is no allusion to how far she had to go, or how far the others had, or the two disciples who ran to the tomb. But now if she came from thence this morning, how clearly would this detach her throughout and her movements from the Galilean women connected with the wife of Herod's steward, and therefore residing in the city of Jerusalem, and probably in or near the palace? And again, if St.

Peter and St. John, also, were to be found at Bethany, how would this entirely alter our supposition of many points in the narrative; when we consider that as Calvary was on the West, and Bethany on the East of Jerusalem, therefore the whole of the City lay between them? It has been indeed suggested, on this supposition, that the coming of those two disciples to the sepulchre with Mary Magdalene, and our Lord's appearing to her, must have occurred much later in the morning. And this certainly would afford a satisfactory explanation of another difficulty, that the two disciples on their way to Emmaus had heard of the vision of Angels, but say nothing of our Lord's appearing; as He had not then appeared to St. Mary when they left Jerusalem, or, at all events, the tidings of it had not then reached the disciples.

But to return from this digression. St. Luke is speaking of women from Galilee, whom he had mentioned before as standing afar off at the Crucifixion, and afterwards beholding where the Body was laid, and retiring to purchase the spices; while the two Maries, who had stood before at the foot of the Cross, were left sitting over against the tomb; and the same two Evangelists who described them on that evening, give the account of them in the early twilight of this morning; while St. Luke proceeds to speak of the large party he had before described: "*And on the first* day *of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain* others *with them.*" We are disposed at once from these words to suppose a large company; and certainly have a very different impression to that afforded by St. Matthew and St. Mark, of one or two women hurrying, by stealth as it were, to view the sepulchre in the darkness of the morning. "*And they*

found the stone rolled away from the sepulchre;" no mention of the recent earthquake, and the guards lying dead with fear. "*And they entered in and found not the Body of the Lord Jesus.*" From this account it appears that the Angels did not become visible to them where they had been seen by others, either sitting on the stone without, nor within in the place where the Body had lain. Nor were they seen at all in or about the sepulchre at first; but came afterwards to view: for the statement is, "*And it came to pass, as they were much perplexed concerning this, behold, two men stood by them,*" or came upon them, "*in shining garments,*" or in garments glittering brilliantly: "*And as they were afraid and bending their faces to the ground, they said unto them, Why seek ye the Living among the dead?*" alluding to the solemn errand on which they were engaged, of bearing spices for a dead Body.

Bede observes, that neither Angels nor Saints are spoken of as worshipping at the Resurrection with prostration, but as here "bending their faces to the ground," and that hence arose the Ecclesiastical custom of standing at Divine worship, both on the Lord's day and during this sacred season until Pentecost. But we have lately had an instance of the contrary in the Magdalene and her companions. And it may be observed, that the whole deportment and self-possession of this company differs from the demeanour of the women mentioned by the other Evangelists throughout. The others ventured not into the sepulchre, till invited by the Angel, who said, "Fear not: come and see the place where the Lord lay:" but these had been in there before they are addressed by the Angels; and apparently without fear or hesitation, they entered into the chamber where they had seen our Lord's Body laid on

the Friday evening. They evinced no surprise at finding the tomb open, as prepared to suppose the other women had already been there: and in consequence the words addressed to them by the Angels are not only different from those spoken by the Angel in St. Matthew and St. Mark, but differ in their entire tone and spirit. In the former instance it was that of encouragement and consolation, "fear not" (Matt.), "be not affrighted" (Mark). But here it is that of gentle surprise, not to say of reproof, "Why seek ye the Living among the dead?" for they were now coming out of the sepulchre; which the Angels had invited the others to visit.

Two Angels are now seen, on the other occasion one only is mentioned; a reason assigned for this is, that the two women in the former case ventured only within the outer wall, and these into the inner tomb where the Sacred Body had lain: but though this may indeed appear to have been the case, yet it does not explain the fact; it is evident that we cannot judge of them by such laws as we would of human appearances. For the Angel does not appear to this later company in the outer court, nor on the stone where he did to the others; nor had these two Angels appeared to the former in the inner court, when invited by the Angel to see where the Lord's Body had been; nor to Peter and John, when they entered in their previous search. But it seems natural, according to the tender dealings of Divine Providence, that to two women timid and affrighted one Angel should appear; to many, more emboldened perhaps by their numbers, and natural character, and the presence of such as Joanna and others connected with the king's court, that two Angels should be visible where the Sacred Body had lain. Where numberless Angels were in waiting, and where each be-

came visible to human eyes or not, according to his volition or the controlling will of God, it would be unreasonable to confine our thoughts by the account of one vision only. This is the true Mahanaim, or the meeting of "God's host" to welcome the true Israel returning from the land of the enemy; this is the true ladder seen by Jacob, upon which Heaven and earth were opening in communion with each other. As well might one attempt to limit and circumscribe the movements and appearances of the summer lightning, as of those His ministers whom He maketh a flame of fire; or to fix the coruscations of light which break forth from that cloud in which He comes to visit the earth, and replenish it with the dews of His Spirit.

These words are half of joyful announcement and half of complaint and surprise, "Why seek ye the living among the dead?" and are capable of very extensive adaptation. Such we might well suppose to be the expressions of Angels, addressed with other but similar meanings to mankind, amidst our anxious disquietudes, while we are seeking in earthly objects that rest and satisfaction, that permanency and worth, which is to be found only in things Heavenly; it is, in fact, "seeking the Living One among the dead." For what are the pursuits of honour, of wealth, or of pleasure below? they are all seeking in perishable things that life which is to be found in God only, and with Him is hid in Christ, Who is our Life. And such conduct, indeed, among them of old might be the more pardonable, but is in a Christian without excuse, in him who is "made meet to be partaker of the inheritance of the Saints in light," "delivered from the power of darkness," and "translated into the kingdom of God's dear Son[3]."

[3] Col. i. 13.

"He is not here, but is risen: remember how He said unto you in Galilee," where He revealed His kingdom. These words might be thus applied in all their force to us unworthy Christians; remember how solemnly has all His teaching in Galilee warned us not to do so, nor to seek "the living among the dead:" that the old man must be crucified with Him, in order that we may seek life in Heavenly things, and not in things on the earth.

"Christ is risen from the dead,—the First fruits of them that slept." "*He is not here, but is risen! Remember,*" said the Angels, "*how He spake unto you while He was yet in Galilee, saying, That the Son of Man must be betrayed into the hands of men, and be crucified, and rise again the third day.*" For even these things did the Angels themselves hear with wonder and astonishment, as they dropped from His gracious lips among men, and they themselves "desired to look into" their awful meaning. "*And they remembered His words:*" it was not, therefore, to the disciples only that He made these prophecies, although so often to them in private.

Thus it is with all prophecy, that in the fulfilment, and not till then, its meaning is recognized and remembered. "Remember how He spake unto you." "And they remembered His words." None of His words can fall to the ground; and none of them can be understood or adequately comprehended by us; but so far as we act up to them, we shall at last find their true import, and with joy and wonder "remember His words," but not beforehand. In the day of visitation they will come forth in characters of light, very legible to those who run on the way of God's commandments. To fulfil His commands is to unlock His mysteries and to enter into His kingdom, and the treasures of secret places.

The difficulties in His written Word are but the intricate wards and involutions of the lock, of which obedience is the key, turning it with ease; it has some exquisite correspondence with every winding, and adaptation to every part; while without this key no skill and no force can avail.

INTELLIGENCE OF THE WOMEN.

In proceeding with the above narrative, St. Luke adds, "*And they returned from the sepulchre, and told all these things unto the Eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary* the mother *of James, and other* women that were *with them, which told these things unto the Apostles.*" From this it might appear that we are mistaken in supposing that this company was not the same as that mentioned in St. Matthew and St. Mark: or else, that all three companies or respective messengers were, at this time, combined in one; and that while they were thus going on their way, our Lord Himself appeared to them, as St. Matthew records, and not merely to the others, as we have inferred. But either of these suppositions would only increase the difficulty, for the Magdalene had, at first, no intelligence to convey respecting Angels, and when she had seen the Angels she had something infinitely higher to testify, of our Lord Himself appearing; and so also had Mary the mother of James, if we are to understand St. Matthew, that while they were going to bear tidings to the Apostles our Lord Himself met them. It is evident, therefore, that *they* cannot be meant as bearing this testimony of Angels being seen, if that appearance of our Lord to the women is to retain its place in St. Matthew: and otherwise, indeed, we might combine these two parties of women; but then there would still remain this diffi-

culty in the account of St. Luke, that Mary Magdalene does not appear to have brought in her account before the disciples had set out to Emmaus. Add to which, that the mention of "the eleven and all the rest," seems to indicate that they were now assembled together, which they certainly were not in the earlier part of the morning. And it is evident that these persons in St. Luke could not have seen our Lord Himself; for not only does St. Luke say nothing of our Lord appearing to them, but his account seems to preclude the notion that He had been seen, for otherwise they never could have gone to speak of Angels if they had seen Christ; and the intelligence brought by the women was, that "they had seen a vision of Angels, which said that He was alive." But the whole matter is satisfactorily explained, by observing that St. Luke is speaking generally of all the women who severally brought the accounts to the Apostles, and none of which they believed: and he here introduces the mention of these women, evidently in no immediate connexion with what went before, but as a summary of all the intelligence conveyed by the various women at various times during this eventful morning. And all this will be perfectly agreeable to that general arrangement which has been here adopted, if we suppose that the three distinct parties who had to convey intelligence, are meant by the three women whose names are here mentioned by St. Luke. Mary Magdalene, who first hastened to Peter and John, and had afterwards far more important information to convey: Joanna and her company, who next came with the account of the Angels they had seen, and who, from their number and more open speech, attracted most attention: and lastly, Mary the mother of James, with Salome, who also had intelligence to bear, and whom, perhaps,

our Lord met as they were bearing the message of an Angel.

Something has been said of the Angels appearing to the women; and of our Lord appearing to the women: and in like manner of that most interesting matter of inquiry, why women should have been thus deputed to bear tidings to Apostles; and on that frequent remark on this subject among thoughtful writers, that it is, as it were, doing away the reproach of woman,—that as she bore to man sorrow and sin from the evil Angel, from good Angels and from Christ she now bears joy, and faith overcoming sin. But there are many other points also connected with it: it was the Seed of the woman that was to bruise the serpent's head, and our Lord Himself was born of a woman, not by the will of man, but of God. It was weakness made strength, and death made life, and manhood set aside for the strength that is of woman. And it is here in type, what has ever since been found in the Church; the first impressions of faith and piety man has usually received from woman; and without a Monica the faith had not been received by Augustin. Well, then, may we add St. Augustin's own observation: "In this is to be considered the benignant dispensation of our Lord, who thus brought it to pass, that the female sex should be the first to bear tidings of His Resurrection. Since through the female sex man fell, through the female sex is man restored; as a Virgin had given birth to Christ, a woman announced that He had risen; through a woman is death, through a woman is life[4]." Other reasons might be given also. There appears on this occasion far more ready faith and credulity, throughout, on the part of the women than of the men. All manifestations of God are through previous ways of prepa-

[4] Serm. ccxxxii. In dieb. Pasc.

ration; and therefore as Angels in these women prepared the way to Christ Himself appearing, so these women, also, by a readier faith prepared the men: for they showed themselves the more suitable emissaries of the faith, as more readily believing. And again, even in the way of God's infallible retribution, the women had been throughout at the Cross and at the Tomb, and thus showed themselves most worthy of such high privilege. As St. Cyprian says, "Though they went with no firm step, and their foot tottered with doubt, yet they were seeking Him whom they loved, and despaired not; and from hence it came to pass, that the perseverance of their love deserved to find. They, therefore, first saw and knew, who had loved with most fervour, and had sought with most devotion [5]." And St. Jerome, "They who were thus seeking, they who were thus running, merited to meet the rising Lord, and first to hear 'all hail!' that the curse of the woman Eve might in these women be overturned [6]." It is moreover according to the usual dealings of God; to the mortified life which is dead, and crucified, and buried with Christ, which dwells, as it were, at His Cross and at His grave, the vision of God is vouchsafed, and the visitation of Heavenly inhabitants. But even humanly speaking it may be accounted for thus: it was the office of women to embalm the dead, rather than that of men, and this brought them to the sepulchre, and to the dead Body, to approach which is life; and by so doing, in the way of natural consequence, brought them in the way of these manifestations: moreover, they could do so with less apprehension from the Jews; their going to the sepulchre was more safe, and attracted less attention than that

[5] De Resur. Christ. [6] In Matt. ad loc.

of disciples would have done, who were gathered together with closed doors, and with the protection of bars and bolts. Finally, it is only with the women that the testimony begins, its fuller evidence and development is with Apostles, and thus the confirmation of the truth is more manifold and extensive; for had it begun with Apostles, the subsequent belief of women would have gone for nothing: but now the twilight of the morning is with women, more apt to receive impressions; the full light of day is with men, more slow to admit, but more firm to retain.

INCREDULITY OF DISCIPLES.

We must suppose, that what St. Luke adds, is spoken of all the several accounts of these women, "*And their words seemed to them as idle tales, and they believed them not.*" All the various testimonies of the women were thus unbelieved by them. Now this does not appear to us so extraordinary, with respect to this last account of the vision of Angels; and yet this seems to have been most believed, and thought of at the time, of any. Indeed, among the many difficulties in all these accounts, one is, the little sense the disciples generally seem to have had of our Lord's having appeared to St. Mary Magdalene, or subsequently to her two friends, if it happened on this morning: of Mary Magdalene, St. Mark says expressly, on her bearing the intelligence to the Apostles, that "they, when they had heard that He was alive, and had been seen of her, believed not." It is not alluded to by the disciples going to Emmaus, nor by the Eleven when they returned. And St. John, although early in the morning he believed, yet seems to have exercised no persuasion on the others; they

still took the accounts "for idle tales." This may arise from the circumstance, that a vision of Angels did not appear to them so improbable, or altogether so unusual; but the Resurrection of the dead was more incomprehensible and incredible. And there is, indeed, something in the whole that passes not unnatural, as in a matter so exceedingly deep, and reaching to all the hidden springs of our moral being; where it was most felt it was less openly spoken of; for, in the heart of man He walks in the regeneration as in deep waters, and hideth His footsteps. The women, knit more closely to the Lord, and separate from the others, appear more silent and reserved; the deeper waters move on in silence; and the still small voice, whereby God is speaking in the heart, is not heard by the multitude: as at Christ's birth, the Shepherds reported all they had seen and heard, while the Virgin Mother pondered in her heart; so it may be that the vision seen by this company was much spoken of, while the more deep-felt evidence of Mary Magdalene is less noticed; and her companions told no man any thing for fear; and the beloved disciple, in believing, was as if he believed not; and knowing, as if he knew not; and ventured not to utter what he believed and knew; from the greatness of those things which were being secretly disclosed unto him from above. Perfectly new, indeed, to the thoughts of them all, were the marvels of this marvellous day: and the slowness of belief, so remarkable in the Apostles at this time, is not only fully accounted for by the terrible shock given to them by the dreadful occurrences which had taken place, but is, indeed, perfectly in character with what we read of them throughout the Gospels. For, before this, we have their exceeding difficulty in comprehending the spiritual nature

of Christ's kingdom, their not understanding His strong and emphatic, and so often-repeated declarations of His death and suffering; of which we know no less than nine instances are recorded, besides frequent indirect allusions; and six of His Resurrection: and what must appear to us equally remarkable, their not knowing the Scriptures, which, throughout, foretold and typified the same. All this is quite in unison with what we now read of their disbelief, as in a manner beyond all thought extraordinary and momentous:—that, as St. Mark says, from the greatness of their amazement, the women feared and told no man; and that when the Magdalene recorded that He was alive, and had been seen of her, they believed it not: and afterwards, on receiving the account of the two who had been in the country, "neither believed they them." That, as St. Luke says, when the women brought the accounts, they "appeared unto them as idle tales:" and even St. Matthew, who so seldom records what is evil of any one, yet mentions, when He was manifested in Galilee, that "some doubted:"—and this evening, when the disciples from Emmaus returned, the evidence which alone the Eleven mentioned, as worthy of assured credit, was, that the Lord had appeared unto Peter "in very truth [7]," as if in distinction from what others had said, on which they could not confidently rely. Each of the three first Evangelists mention this their incredulity, yet each speaks of a different occasion, and time, and place. And this state of mind seems expressed in those on their way to Emmaus, they spoke to our Lord as to a stranger, of what the women had reported of their seeing Angels, dropping all mention of His appearing

[7] ὄντως.

Himself, or, rather, as if not liking to mention it, though it was evidently in their thoughts, whether they had heard of it or not, for they said, "but Him they saw not." And all this their slowness of belief, which appears to us so remarkable, is indicated by our Lord's own words to them, "O slow of heart to believe all that the prophets have spoken;" and not only to Thomas, afterwards, but to the assembled disciples, "Why do questionings arise in your hearts? Behold My hands and My feet." And in St. Mark He "upbraided them with their unbelief and hardness of heart."

To all which we may apply what St. Gregory says, speaking of their incredulity, "Which circumstance is not so much their weakness, as it is, if I may so speak, our strength. For to them, on account of their doubts, the Resurrection was demonstrated by many proofs, which we read and acknowledge, and thereby by their doubting we are confirmed [1]." And, further, that the slowness of belief in St. Thomas, has done more to establish the faith, than the ready acquiescence of Mary Magdalene. "They were permitted to doubt," says St. Leo, "that we might not doubt [2]." The circumstances are very complicated, and the difficulties consist greatly in the ignorance of respective parties concerning what had occurred to others; *e. g.* Mary Magdalene knows nothing of the Angel, which, from the surface of the narrative, one would suppose her to have seen; the disciples going to Emmaus know nothing of our Lord's having appeared, which we should have thought they must have done. But all this was wonderfully ordered by a mysterious providence; for, let us only suppose it otherwise: that Mary Magdalene,

[1] Lib. ii. Hom. xxix. [2] Serm. de Ascen. Dom.

for instance, had seen and heard the Angel; then the trial of St. Peter and St. John's faith would have been lost to us, and all the interest attached to their visit to the sepulchre would be entirely changed. Again, all the discourse, the gradual disclosure, and the trial of those two on their journey, would not have been afforded us, if they had known that Christ was risen, and had been seen, and might be expected. Again, it appears but accidental that St. Thomas was not with the Eleven; yet if he had been there, what a world of comfort and confirmation in the faith should we have lost? Verily, "He hath done all things well." "Thou art a God that hidest Thyself, O God of Israel the Saviour;" but it is in order that we may seek Thee; and seeking more earnestly, may find more effectually; and finding more effectually, may embrace the more firmly; and having known what it is to lose Thee, may never again let Thee go.

REFLECTIONS OF THE HOLY COMPANY.

But who shall tell the greatness of their trials, or the depth of their sorrows, at such a time when the mind, stunned and broken down by so overwhelming a shock, is slow to recover its elasticity; even when the full light as of the mid-day sun had broken in upon the midnight of their sorrows; and with dazzled eyes they groped about to feel their way, scarce knowing where they were, or whither they might turn; and with amazement and joy at things so vast, there was an awfulness, also, as of sinful creatures standing suddenly in the sight of their God, while that God was their Friend and compassionate Father; and it may serve to show us that a change so vast and sudden is not contrary to the

mode of God's dealing with mankind, that He should come suddenly as the lightning, unexpected and unknown in His approaches: as when from the conflict with the king of terrors, the pains of death, and languishing feebleness and exhaustion of the body, and the agonies of sin, and the distress of friends, the soul may be released in an instant into peace and light, a peace that will not depart, and a light that will not set, when doubting from the very greatness of the change, disembodied and before God it stands, trembling. What a history might be disclosed to us in the heart and feelings of each one that shared in that eclipse, and as sudden manifestation of the true Light; what alternations of desolation and hope, what anxious misgivings and watchings; and all these concentrated in the heart of each one of them! How must they have dwelt upon in their own minds, and conversed with each other concerning His last words among them,—so full of mystery, so full of sorrow,—and yet so full of comfort, swallowing up all mystery and sorrow! How must they have reflected on the dreadful scenes of His sufferings, which every place around called to mind! and each one of those His sufferings connected with some token of His love and overflowing compassions; each place that met their eye, each incident that met their thoughts, full of "the Man of sorrows," and at the same time full of God, unspeakable in mercy and in holiness: how much would each one of them have to tell another of what he had seen and heard, which the other had not: how much of all this is suggested to us even in the very little that is told us of St. Mary Magdalene and St. Peter: how much more than it discloses does it leave to devout thoughts to imagine: and if in these, yet how much more in one greater than these, in the sacred sorrows

of one more closely allied in the solemn affections of bereavement, and hidden in the more eloquent silence of one that was the Mother of our God. Such struggles in the alternations and balancings of fear and hope, we may find instances of in cases of human recognition, in matters of much concern to men in this world, but compared with these circumstances of trifling moment indeed. How remarkable is it to observe in such cases how the mind is glad to catch at feeble hopes, and to believe what it wishes to be true; and yet, in seizing so readily at the first suggestions of hope, it is but as a drowning man, who catches at straws and trifles, and afterwards wishes to buoy himself up by their means, when he finds they are too weak to sustain him, and sinks again into fears and doubts no less than his former hopes. But how much more is it thus in things Divine and eternal, which have power to stir up the lowest abyss of the human heart, and then agitate with contending winds the troubled waves: in such vast waters the sense of Godhead alone sustains;—when deep calls unto deep, when the depth of our wickedness calls to the depth of our sorrows, and the waters of affliction begin to overwhelm us, and we are ready to sink! Even in instances of human occurrence, how much may we find of something like this! Even in the histories of Classic writers may we learn Divine wisdom; in those who knowing less have less to answer for, but with the Queen of Sheba shall come forth in the Judgment to bear witness against us, who have far greater knowledge, but less faith; for if faith in us went hand in hand with knowledge, it might have kindled up for us even their pages into something more Divine than they knew. To say nothing here of the long and painful recognition of Ulysses in that first and greatest

of Poets who knew human nature so well, we may remember the scene in the Poet Æschylus also, when the gentle Electra finds indications of her long lost brother, which she is at first so ready to seize, and afterwards so reluctant to acquiesce in. What a touching counterpart to such a history might be found in the heart of many on this morning, although in a matter far more deep and momentous, when finding the unexpected traces of one at her father's grave, the hope bursts upon her, and she says, what might be thus rendered in paraphrase or translation,—

El. "There is a sudden gush about my heart,
A very flood of bitterness, a thought
Goes through and through me like a piercing shaft;
And from my eyes that have been dried of tears
Fall countless drops, as from a wintry shower.
And yet I know not how to yield assent,
Or to withhold. Is this the ornament
Of one most dear of mortals? Anxious Hope
Fawns on me, seeking entrance to my heart.
Ah! would it had a voice,—an Angel's voice—
To speak—and stop these strong conflicting throes.
I can but pray to those in Heaven that know
With what o'erwhelming storms, like mariners,
We are whirl'd round upon the eddying surge.
If it be ours salvation to attain,
From this small seed a mighty stock may spring:
Surely these are his footsteps too—
Now is the pang—the fainting pang of birth."

But fear afterwards succeeds, and doubts, and drawing back, and difficulty, which the very sight itself of him she longed for, rather tends to increase than allay.

Or. "E'en thus may every prayer of thine succeed!
Lo, it is I, nought dearer canst thou ask.
El. O stranger, thou art weaving some deceit."

And so great and long in being removed are these apprehensions, that her brother adds at last;

Or. "What, now thou seest me, so slow to own!
And yet discerning but a lock of hair
Thou wert all wings with hopeful ecstasy,
And then didst seem to see me though unseen,
Putting thy feet in foot-marks I had trod:
Come, be thyself again;—for well we know,
They who should love us most, are our worst foes.
El. O dearest care unto thy Father's house,
Our tearful hope, Salvation's only Root,
Thy Father's throne shall thine own might regain.
O countenance most lovely unto me,
Thou art to me four portions, thee alone
I needs must call Father and Mother dear,
For these affections hang on thee alone,
Thou art to me my Sister, now no more,
And faithful Brother, all my joy and pride."

It might be scarcely reverent to dwell on single thoughts and expressions in such passages as this, which, nevertheless, cannot but speak to us far other and better things than were in the thoughts of the writer; but he whose mind is full will find in them his language according to his own contemplations and desires,—and such thoughts, one would hope, as could not be displeasing to that Householder Who "bringeth out of His treasures things new and old."

OUR LORD IS SEEN BY ST. PETER.

There is no full account of our Lord's appearing to St. Peter on this morning: it is not mentioned at what place it was, with what circumstances connected, or what passed at that interview, or at what time of this great day it took place. All that occurs is the apparently incidental mention that Christ did appear to him,

as it was stated to the two disciples on their return from Emmaus, when great stress was laid upon the fact, as the most important and credible of all that occurred; "*The Lord is risen indeed, and hath appeared unto Simon*" (Luke). And it is mentioned by St. Paul, as a matter of no less primary importance, "*He was seen by Cephas*, afterwards by the Twelve." (1 Cor. xv. 5.) It must have been, one would suppose, in the fuller light of this great day, if not, as some say, even towards its decline.

But let us recapitulate what is said of St. Peter on this morning. St. Luke, as we have already seen, speaks of his going to the sepulchre; for after stating of the women bringing tidings to the Apostles, and that this intelligence appeared to them "as idle tales," he adds, "But Peter rose up and ran unto the sepulchre, and stooping down he beholdeth the linen clothes lying alone." The question is, whether St. Luke here refers to St. Peter's hastening to the sepulchre, together with John, as St. John himself records, or whether it was subsequent. The point is not of much importance, and appears very doubtful, as it has been before observed in considering this case: as St. Luke had, in the previous verse, spoken of the intelligence of Mary Magdalene, as well as the other women, he may very well be supposed to add merely that which occurred on their first tidings, omitting the mention of St. John. Or, on the other hand, we might reasonably infer, that after the Galilean women brought their tidings, St. Peter should again rise and run to the sepulchre, and again gaze on the linen clothes, and depart, wondering in himself at what had come to pass: and in this case it would be very natural to imagine that the time when our Lord appeared to him was soon after, as he was then

wandering about in perplexity near the tomb. Theophylact, however, supposes that the time of our Lord's appearing to St. Peter was in the evening, after He had appeared at Emmaus, and while those two disciples were in the act of returning: for he says, they must have been some time on their way, as they had to go a distance of sixty furlongs; in which interval, certainly, the Lord was seen by Simon, while they were walking on their return[3]. But St. Augustin considers it otherwise, saying expressly in his Harmony, "it is believed probable, that after He appeared to Peter He then appeared to the two disciples, one of which was Cleopas[4]." And he arranges it as the third appearance, placing it after that to the women, in St. Matthew. And St. Ambrose, also, speaks of our Lord appearing to Peter early in the morning.

Why our Lord should thus signally have appeared to St. Peter, is a subject of very interesting inquiry, and, in two points of view, it may be profitably made a subject of our contemplations. In the first place, when considered with reference to the last circumstance mentioned of St. Peter on that memorable night, that "he went out and wept bitterly." From that time he has fallen back into the shade, nothing is recorded of him, but the state of his feelings must have been such as to have needed, beyond all others, some sensible token of our Lord's presence, a great part of Whose office in coming into the world had been "to heal the broken-hearted." In this point of view, then, it may be contemplated as our Lord's early and most signal interview with an erring disciple and a penitent. But, secondly, it may be considered in another light, as His appearing to him as an Apostle, and one so pre-eminent

[3] In Lucam. xxiv. lib. i. 493. [4] Lib. iii. 71.

among them, as in a manner to represent, as it were, occasionally, the rest. And the words of the Angel may be understood as implying this, as well as indicating consolation and acceptance to one that so pre-eminently needed it: for the very words, "Go, tell His disciples and Peter," are in unison with other expressions where he is thus spoken of with the disciples, but, as it were, over and above them; as, for instance, in the words, they said unto "Peter and the rest of the Apostles[5]," and "Peter and they that were with him[6]." And as the promise of the keys and Apostleship made on two occasions to the Twelve[7], is at another time addressed to St. Peter alone[1]; as if, according to some mysterious analogy, one were lost in twelve, and twelve were in one set forth. Now this corresponds with the mode in which this manifestation of Christ is introduced by St. Paul: "He was seen of Cephas, then of the Twelve." In Peter, therefore, He appeared, as it were, in some sense, to His Church. And as He conversed with them during these forty days concerning the Kingdom, so it may be, even now, that this interview had some relation to His Church: as with one who stands pre-eminent in Confession of the true Faith on which the Church is built, and therefore designated the Rock; pre-eminent as receiving pastoral charge to feed Christ's sheep; pre-eminent as always first-named among Apostles.

And this view of the reasons why St. Peter should have been thus signally mentioned, so far from being opposed to the former, does, in fact, quite harmonize with it, that the chief of Apostles should stand forth also as the chief of penitents; that his greatness should

[5] Acts ii. 14. 37. [6] Luke ix. 32. Mark i. 36.
[7] Matt. xviii. 18. Luke xxii. 29. [1] Matt. xvi. 19.

be combined with his humiliation, the greatness of his fall with the greatness of his recovery; his repentance with his restoration: thus indicating the nature of His kingdom. Who came not to call the righteous, but sinners to repentance; Whose commission on earth is to heal the broken-hearted; Whose characteristic emblem is the carrying the lost sheep on His shoulders rejoicing, on His return to His Father's fold; the High and Lofty One Who dwelleth with the lowly, with him also who is of a contrite spirit; that no flesh should glory in His presence. And it is, as it were, a comment on the words which Christ had attached to the promise of His kingdom, that "the first shall be last, and the last first." To which it may be added, that if any one should compete with St. Peter as being "not a whit behind the very chiefest of Apostles," it is he who confesses himself "the chief of sinners." And in like manner the commission to St. Peter afterwards, with the injunction three times repeated, to feed the lambs and the sheep of Christ's flock, has the same reference, both to the threefold denials of the chief of penitents, and to the threefold commission of the chief of Pastors; in apparent reference to the three Orders of the Ministry, of which the first had the lambs more especially, and the other two the sheep of Christ's flock, committed to them. And in this was he being made like unto our High Priest Himself, if we may venture without irreverence to apply the words, so that, from having learnt humiliation among transgressors, "he might have compassion on the ignorant, and on them that are out of the way, being himself compassed with infirmity;" but in this a consolation to sinners in a way, that He Who was Himself without sin could not be; in that he was tempted as we are, not without sin, but that he fell, as we do, and yet could be

restored. And both of these reasons are given by St. Chrysostom for our Lord's first appearing to St. Peter; "It was," he says, "because he was, of all, the most worthy and faithful, and that he who first confessed Christ should first deserve to see His Resurrection." But he also adds, that "it was because he had denied Him, and needed consolation, lest he should despair[2]."

There is no greatness in Christ's kingdom but that which is founded on humiliation, on the annihilation and emptying of self; for He preserves the attribute both of Saviour and of Creator: as Saviour He delivers from evil, as Creator He makes anew out of nothing; from the entire renunciation of self He creates: self was cast out of St. Peter and buried in Christ's grave, before, by His Spirit, he was raised from the grave. As in the beginning He made man out of the dust of the ground, so in the regeneration out of the dust He creates man anew: for the curse was, that man should return to the dust again. In him, who like Abraham and Job, feels himself "dust and ashes," He loves to work the wonders of His grace, putting His crown on the head which hath been in the dust and ashes of repentence. The spiritual man is formed out of the ruins of the natural: it is sown in corruption, in dishonour, in weakness; it is raised in incorruption, in glory, in power. "He taketh up the simple out of the dust, that He may set him among princes[3]." Thus was it now.

But to recur again to the forcible picture of the prophet: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live

[2] Aur. Cat. in Luc.

[3] Ps. cxiii. 6, 7.

in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning[4]." But is this a proverbial promise of consolation, or is it a prophecy? No doubt it is both, and as it throws its light beforehand on the scene of this morning, it brings out, as the very type of God's consolations in Christ, these appearances to the Magdalene and penitent Apostle, turning the eyes of all Christians to this. It has been before spoken of as proverbial and prophetic; but here it meets with exact fulfilment, and becomes to us full of precept and instruction, of encouragement and warning. But which, indeed, of us is as St. Peter, and which as Mary Magdalene, either in our sins or in our repentance; in the excusableness of our failings, or the deep reality of our repentance? And how can he who is conscious of sin which exceeds theirs, as much as his repentance falls short of theirs, hope for the same measure of pardon; exceeding as much in guilt as exceeded in love; having surpassed them in pride once, but not now in humiliation? The higher is our sense of their Saintliness, which were thus accepted of Christ; the more does it set us afar, telling us not to draw near, for it is holy ground. But yet so great are His compassions, that even to know this, our immeasurable distance from Him and from them, is to know ourselves; and feelingly to understand and to bewail this our want of humiliation, will be, of itself, our humiliation in His sight. We speak, indeed, what we ought to feel, but what we feel not, when we speak of their unapproachable graces and privileges, and of our own guilt and unworthiness; and our very words as we speak belie our hearts, which by our daily demeanour and

[4] Hosea vi. 1—3.

actions show more clearly than words, that neither do we estimate aright what it is to be Saints of God, or what it is to be sinners beyond measure, such as our words profess. Yet even to know the inadequacy of our words, and to lament the hollowness of our professions, is something in His sight. And if with wonderful adaptations to the wants of each, He did at this time conform all His tender dealings, shall we limit and confine those His compassions, and say that they fall short of us, when we ask and seek for sorrow,—for sorrow such as they had, and which we have not?

THE DIFFERENT APPEARANCES.

If we have set before us, in these instances, a manifest type of the manifold dealings of Christ with His people, we may dwell with a little more notice on this wonderful considerateness, if we may so say, which is evident in these cases that are recorded, in their Divine adaptation to circumstances and character. If, indeed, on this occasion there was any other manifestation of Christ, yet as St. Augustin well says, in his Harmony, who will dare to assert or deny that He appeared to any one else, when Scripture has not thought fit to mention it? These that are recorded are abundantly sufficient for our meditation on His Divine ways. And, indeed, great is the variety on this Day,—to women, to disciples, to Apostles; to one woman, and then to three; to one Apostle, and then to the Eleven; "in the evening and in the morning, and at noon-day;" in the city and in the country; at home and abroad; to those that came and sought at the Holy Sepulchre; and to those who were departing from it, but still in anxious longings and thoughts were seeking Him Who

"is not far from every one of us:" to all who were feeling for Him, if haply they might find Him; but yet all the varied manifestations of Himself were with one limitation, that it was only to friends that He appeared, and not to enemies; to them alone that seek is He manifested, and not to others: and to them also, in every case, with previous preparation, and not otherwise; keeping in all things to His declaration, "Behold, I send My messenger before My face, and he shall prepare the way before Me." Under these restrictions His appearances were with great variety and, if we may say it, with great suitableness. "He first appeared to Mary Magdalene." It is remarkable how all the Evangelists speak of Mary Magdalene; she is put forward at the Resurrection, beyond any—with express designation—which seems to indicate some particular purpose. Now the Magdalene has always been the very name to signify proverbially a penitent sinner, she has ever had this character in the Church, and is put as the representative of those who have loved much because they have had much forgiven. It is, therefore, quite consistent, that as the penitent thief was the first to enter into Paradise, so she, out of whom went seven devils;—such a penitent as had already chosen the one thing that is alone needful, who had sat at His Feet to hear His words, who had anointed His Head and His Feet for His burial, who had stood at His Cross, and sat at His grave to the last, and had come first in the morning, before it was light, to the sepulchre, and who yet in her passionate sorrows showed such indications of human weakness amidst Divine love,—it is quite consistent with all the dealings of God, that to her first should be the manifestations of Him, Who having died for our sins rose again for our

justification; although she be not as yet allowed to touch Him, till He hath "appeared in the presence of God for us." Who more needed such a manifestation from the ardour of her zeal, and greatness of her sorrows, and weak feelings of her bereavement? And who sought for it, and put herself in the way of receiving it more earnestly than the Magdalene? In the cool of the day, walking in the garden, He met Eve, our guilty mother, and she heard His voice, and hid herself from Him; and gloomy indeed was the night that then came upon that evening, with the pestilence that walketh in darkness; and now in the morning He meets her, as it were again in this her daughter, out of whom had gone seven devils, for she had not hid herself from Him, but opened unto Him her sorrows, and He covers her, as it were, with His own mantle, no more with the clothing of slain beasts. But she, indeed, had taken Him for the gardener of that garden of sorrows, which her mother had planted so thick with thorns; and knows Him not as the gardener of that better Paradise, where the Tree of life and healing is; for He had laid aside the grave clothes of white linen dripping with the blood of those thorns, and had put on the raiment of immortality, and therefore she knew Him not.

And next to her, surely, were those Holy Women who were most combined with her in such holy seeking. And who were there among women to whom such an Evangelical Apostolical commission could more suitably be given, than those two women, of which one was the mother of Zebedee's children, and at whose house perhaps the Holy Mother was; and the other Mary, the mother also of two Apostles, and sister of, or nearly connected with, the Blessed Virgin herself:—who were more fitted than these two to carry a message to

the Apostles? There is an evident propriety or suitableness in these chosen mourners, more than if He had so appeared to the Galilean women in St. Luke, to whom it was said, "Why seek ye the Living among the dead?" And again, with regard to the disciples going to Emmaus, one appears to have been an aged man, and the father of two Apostles; one of which was the first Bishop of Jerusalem; and himself probably nearly related to the Blessed Virgin, or St. Joseph; and if of the other nothing is known, yet we see that they were full of thoughts of Him, and were sad,—they "feared the Lord," "but were walking in darkness, and had no light[5]." They were seeking and asking, their hearts were burning within them, at the disclosure of His footsteps in the Scriptures; the stirrings and awakenings of the spirit of faith were already within them; and the Father was teaching them to feel after Him, if haply they might find Him; and the Divine Stranger had kindled the more earnest desires for His presence, yet still "He was as if He would have gone further" until they constrained Him; waiting to be gracious, and calling out into act their fuller desires, according to the mode of His usual Divine dealings with mankind; and then in a manner so mysterious, Spiritually and Bodily, and Sacramentally revealed unto them in Breaking of Bread. The treatment, indeed, of these two, by the way, seems almost like that of St. Thomas, so great was their incredulity, and such pains were taken to convince them; but their error was clearly of a different kind, and arose from their not knowing the Scriptures, whereas St. Thomas's was that of requiring sight. Our Lord's conversation with them throughout seems a pre-

[5] Is. l. 10.

paration of their weak faith, enlightening and strengthening their minds that they might be enabled to behold Him. Thus gently, and with all the considerateness which marks true love, did He bring them back to the Heavenly Jerusalem, carrying them as the lost sheep on His shoulders rejoicing.

And why, it may be asked, is the beloved Disciple passed over in these manifestations,—he who leaned on his Master's breast at that great Supper,—he who was firm and fearless in the Judgment-hall and at the foot of the Cross, and, above all, he to whose tender care His beloved Mother was consigned? What wonder, therefore, was it that he should have that singular blessing vouchsafed to him, that before flesh and blood had revealed it unto him, His Father, Who is in Heaven, had done so[6]:—that he should be signally included in that greater blessing of which his Lord spake, of them who "have not seen and yet have believed." For as he already saw in faith his Risen Lord, he needed not the demonstration of the senses, having his whole body already full of light from the greater manifestation within, where He who is the true Light revealed Himself in secret: and therefore gave him eyes to see, and ears to hear things unseen and unheard by man. The very description of him at the Judgment-hall, and at the foot of the Cross, and when he stood beside the grave, not venturing in, all shows a state of mind like that of a sort of Divine Childhood, to which mysteries are revealed by the Father in distinction from the wise and prudent.

Thus tenderly did our risen Lord meet them in all their wants, even to the slowness of belief in St.

[6] Matt. xvi. 17.

Thomas, to whom before He Himself appeared, He vouchsafed the preparations of fuller evidence—of women, of Apostles, and then at last the palpable evidence and confirmation of the senses. Thus did He accommodate Himself to all,—and as the preparations of the heart are from the Lord, so did He beforehand prepare all according to their need,—by Angels, by women bearing tidings, by Himself partially, or more fully disclosed, appearing, or withdrawing according to the necessities of each; showing Himself in all things in that character which He especially assumed at His Resurrection, as the good "Shepherd brought again from the dead[7];" Who "gently leads them that are with young;" Who "gathers the lambs with His arm, and carries them in His bosom[8];" Who "calleth His own sheep by name, and leadeth them out; and they hear His voice and follow Him[9]." Still more fully was it as He describes Himself in this character in Ezekiel: "Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick[1]." Beautifully are they described as scattered in that "cloudy and dark day," while all are brought together by Him into that hallowed precinct, the Upper Chamber in Jerusalem; and those two who were wandering, on that evening, away, were *brought back* again

[7] Heb. xiii. 20.
[8] Is. xl. 11.
[9] John x. 3, 4.
[1] Ezek. xxxiv. 11, 12. 16.

by Him to the fold; the *broken heart* was *bound* up in Mary Magdalene; and those who were *sick* in sorrow were *strengthened* in St. Peter. They were *searched and sought out* in all the stirrings of their heart in secret places.

In these cases where they seek and find the Christ, how little is there of demonstration? how much of love and affection, and passionate, penitential yearning? Grave sobriety of inquiry comes late in the possession of those graces or qualities that are mounting on the way to Heaven: and it is well if it finds its way there at all; so much looking about, and prying, and examining of the road, that they must needs halt and be slow, while simple love and ignorant fervour gain wings and pass them by. So was it with Mary Magdalene; she was the first to see Christ, and Thomas the last: to Mary, while the stone was on the grave, it was as if not there: to Thomas the stone was there still, even though it had been removed; for it was, in fact, on his own heart, and Christ must remove it thence. Again, St. Peter saw Christ, but St. John did not: and it may be that sensible visitations and manifestations are vouchsafed to earnest and fervent penitents, even rather than to those that have not fallen, like St. John, and who need them not. For to see, and behold with bodily eyes, is more of earth; to behold, and retain with spiritual eyes, is more Divine. Therefore the former hath more of fervour than the latter. The light that breaketh through clouds is beautiful, and lighteth up those clouds, and touches man's imagination, and stirs the heart: while the full and cloudless sky enters into the eye, and is imaged there, and enters into the heart and reposes there, while no sensible emotion is stirred, though Heaven be in the eye, and Heaven be in the heart, and the whole body be

full of light from that City which hath the Lamb for the light thereof.

Further, it may be added, that these appearances of Christ, so various evidently and frequent, yet are only given as a sample of the manifold manifestations of Himself, which at this time occurred; and are, it would seem, a further carrying out and development of the Divine dealings in the Gospels; in a manner less palpable, indeed, and sensible, and, as it were, less earthly and human than in the previous Gospel narrative, but more so than in His subsequent manifestations in His spiritual kingdom; yet in a manner quite analogous to both, and as if both were regulated by the same laws. Thus variously is He disclosed to each and to all; present to lead in doubt or emergency, and to meet the peculiar wants of the heart; occurring secretly in silent reflections, for in the very heart He Himself is, and of His own it is said, that He shall "walk in them[2];" mysteriously coming forth when needed; proceeding with us in our journey, going in with us when constrained to do so; comforting the penitent by more sensible tokens of His presence; confirming the weak believer; directing them where to go or to stay; meeting them in their employments, as in their fishing on the lake, or on the mountain of His more solemn teaching. Thus, as the Light that lighteth every one that cometh into the world, does He seem to give a Divine force to what is said of Wisdom: "She is easily seen of them that love her, and found of such as seek her; she preventeth them that desire her, and maketh herself known unto them. Whoso seeketh her early shall have no great travail, for he shall find her sitting at

[2] 2 Cor. vi. 16.

his doors. For she goeth about seeking such as are worthy of her; showeth herself favourably unto them in the ways, and meeteth them in every thought[3]." And surely the thoughts of our heart, and guidings of His Spirit in this His kingdom, are far more mysterious than we know of. Blessed are those eyes which are able to discern Him under all His holy disguises, to see Him in His ministers, in His poor, in His providences, in His silent approaches and secret whisperings to the heart. "Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon; for why should I be as one that turneth aside, by the flocks of Thy companions[4]?"

SECTION III.—THE GOING TO EMMAUS.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it.

"And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels."

THE TWO DISCIPLES.

THERE is something in a populous city which oppresses the mind, and renders it less sensible of the presence of Spiritual Beings and things unseen. It is in the twilight of the morning, and in the stillness of the garden, our Lord had appeared. And now, in the retired walk, at a distance from the crowded Jerusalem, He appears in the afternoon of the same day, to two persons engaged in earnest conversation respecting Him. One of these two, Theophylact says, has been supposed by some to have been St. Luke himself[1]; but for no better

[3] Wisdom vi. 12—14. 16.

[4] Cant. i. 7.

[1] Lib. i. 491. In Luc. xxiv.

reason, it appears, than that the name of the person is not recorded, in the way that the Evangelists (especially St. John) pass over the mention of their own names when speaking of themselves. St. Ambrose, indeed, mentions the companion of Cleopas more than once, under the name of Ammaon[2]; but this is thought to have originated in some reference to the word Emmaus, and his being supposed a native of that place. Origen speaks of him under the name of Simeon[3]; which is remarkable, as being not unlike this name of Ammaon, so as to render it not improbable that it may be the same name, changed by some error of the transcribers; and the authority of Origen is important, as being of so early a date, as to be more like a tradition than any other account. On the other hand, that one of them resided at Emmaus, and was now returning there after the Passover, seems not improbable;—all the circumstances seem to favour such a supposition, that the place was their own home, to which they were going; for where else could they be so likely to be returning to in their sadness;—and, as evening approached,—and a house into which they should invite a stranger to enter with them, saying, "Abide with us, for the day is far spent;"—and where they should be eating bread alone, with apparently no host to entertain them, but themselves entertaining a stranger? St. Jerome, indeed, states, that Cleopas himself was a native of Emmaus[4]; a place which, in his time, he says, was called Nicopolis. There is another opinion respecting Cleopas, that he was the brother of St. Joseph; which seems owing to the circumstance, that the sons of Cleopas and Mary were called our Lord's brethren: nor does there appear

[2] In Luc. ad loc. [3] Com. in Joan. i. 10.
[4] Apol. Dav. Ser. Dom. vi. post Ep.

any thing improbable in this inference; and, indeed, it would afford one very interesting reason for our Lord's thus appearing to him, as so near a relative to St. Joseph himself, who had now gone to his rest. Epiphanius speaks of his companion being Nathanael; and certainly the appeals to Scripture forcibly remind one of Nathanael, where he is introduced in St. John, when Philip first announces the Christ to him as One "of Whom Moses in the Law and the Prophets did write," and when both Nathanael himself and our Lord refer to the Scriptures; from whence he has been supposed a person of more learning than the other disciples. This supposition would, of course, add a new and striking interest to the subject of the discourse which ensues, on what Moses and the Prophets had said. Certainly the account itself indicates that they were two persons out of the number of our Lord's intimate followers; it is in speaking of "the Eleven, and the rest" to whom the accounts of the women are brought, when they are described as "two of them," or "out of their number." They afterwards speak of themselves as a part of that little sacred band; for they say, "some women from among us," and "certain persons of our company," meaning St. Peter and St. John.

"*And, behold, two of them were going on the same day to a village distant sixty furlongs from Jerusalem*," which would be about seven miles and a half, "*the name of which was Emmaus. And they were conversing together concerning all these things that had occurred. And it came to pass, as they were conversing and inquiring together.*" Not, says Theophylact, "as if they believed, but rather as persons amazed at circumstances so wonderful, and not readily acceding in their opinion to what was so extraordinary." And, perhaps, speaking of all

the circumstances of our Lord's death, connected with what they had witnessed of His Divine power and goodness; for they were walking in sadness, and conversing of those things which they were surprised that a Stranger should not know of, and therefore, of course, rather of His death than of His Resurrection. "*And Jesus Himself drew near and went with them.*"—Having now, as the last-mentioned writer observes, a Body spiritual and Divine; and not prevented, by intervals of space, from being present wherever He pleased, His Body being governed not by natural, but by spiritual laws.

In allusion to this mysterious transforming power, St. Mark, speaking of it, says, "*After these things, to two of them, as they were walking, He was manifested in another form as they were going into the country*" (Mark). "*And their eyes were holden so that they could not know Him*" (Luke). St. Mark, therefore, describes it as if His form was changed; St. Luke, that their eyes were holden: the point would be, whether the veil was on His countenance, or upon their hearts. As Moses, when he came down from the Mount, so Christ, when He now came from the grave, wore a veil, so that He could converse with His disciples, and yet not be fully known. Or, again, they are themselves in the place of Moses; there is a veil on their hearts, because they are turned to earthly things; but when they shall turn unto the Lord, the veil shall be taken away. However this may be, His conduct, on this occasion, is in perfect analogy with all Christ's dealings with mankind: for, as Gregory beautifully observes, "because they were conversing concerning Him, He vouchsafed unto them His Presence; but, because they were doubting, He conceals His appearance from their knowledge." He Himself throws that veil over their bodily eyes, which

they themselves induced, inwardly, over the eyes of their mind. And thus, says Theophylact, "He draws them on to disclose all their conceptions, so that thus laying open their wounds they might receive the medicine; and, also, that they might know, that although His Body, which had suffered, had risen again, yet that He was no longer such as to be visible to all, but only to such as He wished to be seen by. That He showed Himself not to the people, because His conversation was no longer like that of men, but more Divine, and in the character of that Resurrection, in which we shall converse as Angels and sons of God." Of the eyes being holden, and afterwards opened, to see supernatural visitations and providences, there are several instances in Scripture. Thus of Hagar, we read, in the wilderness, "God opened her eyes, and she saw a well of water[5];" and of Balaam, "Then the Lord opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way[6];" which he had not seen before, although he had been there. And still more remarkably, when, at the prayer of Elisha, "the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha[7]." It may be observed, that nothing of this kind is distinctly intimated of our Lord before His death, as on this occasion, and on His first appearing to the Magdalene this morning. It seems to partake of the nature of spiritual manifestations, which are not always discernible alike. There are numerous instances of this kind in fabulous story, as in Homer and the Classic writers, where Divine beings are set forth as not always known in their intercourses with men, but only as the cloud or veil is removed from

[5] Gen. xxi. 19. [6] Num. xxii. 31. [7] 2 Kings vi. 17.

mortal eyes; a supposition which must either have arisen from some traditional accounts of Angelic visitations, or must show what the heart instinctively divines respecting them: but of course the principle runs into vast and mysterious things in morals and religion, respecting the discernment of things Divine.

This mysterious stranger, therefore, joined them in their walk, without their knowing from whence He came, or Who He was, while their eyes were so dimmed with earthly sorrows, and cast down with doubt, that they conversed with Him, as with one who knew even less than themselves. "*And He said unto them, What are these things ye are conversing about, one with another, as ye walk and are sad?*" For He thus seems to join them as one who had partly overheard their conversation, which, together with their whole deportment, indicated great sadness and amazement; for probably they went on talking in the presence of the stranger, as if scarcely conscious of a third person, from the intensity and depth of their emotions. "*And one of them whose name was Cleopas, answered and said unto Him, Art thou only a stranger in Jerusalem, and so hast not known what things have taken place in it in these days?*" Or it might be with a little more sound of wonder and reprehension, "What, art thou the only sojourner at Jerusalem, who is ignorant of these things?"

"*And He said unto them, What things?*" Here we have the Almighty God, Who knoweth the thoughts, yet, as in other places in the Gospels, and in the Old Testament, asking questions, not for the purpose of knowing, but of drawing out our thoughts in definite words: in like manner, as we converse with children in order that we may take occasion by their answers to

shape our instruction. And thus, also, in His moral providence He well knows what we are, and what we would say and do, but He draws us out into definite acts, in order that He may converse with us, and lead us to the knowledge of Himself. Through the whole course of our probation He comes to walk with us; but the veil of the flesh is over us, and we discern Him not; and therefore it is that He brings into speech and action the state of our hearts and our secret thoughts, which could not be the case if He were fully disclosed: thus, by the way, He discourses with us, but at the end of our journey we shall have eyes to see Him.

THE STRANGER.

There is something highly wonderful and mysterious in this account of God, walking as a man among men, not as in His former humiliation in the days of His flesh, but in the light of His glorious Resurrection, and with His Body risen from the grave; but so in fashion as a man, as not to be discerned from any other amongst men, entering with a lively interest into their thoughts and feelings as one of themselves; comforting them in their distress, kindling their affections, and enlightening their understandings, even as one man would for another. It seems to bring God Himself so awfully near to us, as coming to look upon us with human eyes, clothed with human sympathies, with look of compassionate tenderness and tongue of affectionate inquiry. It leads us, as it were, to start with awe, and to look with reverence on our fellow-men, as if Christ might mysteriously be drawing near to us in them; according, as many expressions of His own seem to indicate, of our receiving Him in His brethren, and especially in the stranger:

for in these we must consider the singular reality and extensive power of Divine words. He was walking with them, with no apparent reason for such distinction and preference so great; they were but as ordinary men —they were not even Apostles: in this one point do they seem to attract His attentive regard, that they were "sad." It seems as if the same voice was meeting them that had before said to Mary Magdalene, "Woman, why weepest thou?" Even so is it now, "Why are ye sad?" It is this their sadness that has brought Him unto them; for there is nothing that so brings near and invites the Man of Sorrows as grief; there are wonderful powers of attraction among men and animals when something sympathetic and congenial draws them together: but that which draws the Son of Man unto men is sadness; for He is Himself the great Comforter. Many were the thousands upon earth at that same hour with whose thoughts of perplexity and sorrow He was intimately acquainted; and with some even now was He in the Spirit walking as with these, asking them questions, and kindling their hearts into better knowledge: and even in Jerusalem itself, how many were there whose hearts He was preparing for the fuller disclosure of Himself, and leading them unto Him with the cords of love? Though most of them there were too proud and too worldly for such a manifestation as this: but to two men as they walk in sorrow He comes as a fellow-traveller, joining Himself to them to show the intimate nearness of His familiar approaches to us while we think not of it; no walk so ordinary, no business so constraining, but that as we walk the Divine Stranger may be with us; relieving our sadnesses, condescending to our ignorances, and sympathizing with our weaknesses: nay, even their sadness, their

ignorance, and their weakness drew Him unto them. The God that made the Heavens, and sustaineth them all, as in the hollow of His hand, is walking with two of His creatures, and hiding His glories from them. "Lord, what is man that Thou art mindful of him, and the son of man that Thou visitest him" thus? When we read of an Angel in company with men, we are full of mysterious wonder, as of the Angel with Lot and his family, of Raphael with Tobias, and the Angel leading St. Peter, as it were, by the hand, through the prison doors and the streets of the city: but all this is as nothing to the Lord of Angels Himself, in His victory over death, making Himself a companion with men in the declining noon, and asking and answering questions. We scarcely, indeed, realize it while we read, so far is it beyond all that fable has imagined, or fiction, in its yearning after supernatural truth, has represented in story; and yet the very reality of it wraps us around, by bringing to our senses a truth which is more certain than the evidence of the senses themselves, —Christ thus separating Himself, as it were, from all mankind, as if they were no other than He thus yearned over, in order to walk with these two poor men to their humble home and country village: it throws a most intense interest over the daily walk of humble life, disclosing to the eye of faith its mysterious connexion with the unseen, so as to cast into the shade, and set at nought the vain admirations and curiosities of the world; for nothing on the stage of public life, and in the scenes of ambition or human greatness, can display any thing so worthy of our most deep amazement and lively wonder as this scene:—Christ as a fellow-traveller, or a wayfaring man joining in company with these two, and, while they thought not of it, shooting sparks of that

Divine fire He had come to kindle on earth into their souls, that fire of immortality they had felt to glow and burn within them as He spoke. For it would be manifestly unreasonable, and a part of infidelity, to suppose that the same does not take place now, under similar circumstances, where two faithful, though desponding, inquirers after truth are conversing together, in their going, it may be, to a neighbouring village, on the Lord's day, while they feel after Him, if haply they might find Him, and bewail their ignorances of Him. We know the infinite goodness of God to His creatures, yet when we endeavour to raise our thoughts in the abstract to Him Whose Name is Love, we are scarce able to contemplate it, or make it the subject of our meditation; knowing that it is on account of the greatness of His compassions it is said, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts [8]." Very wonderful, throughout the Old Testament, are the expressions of human compassions, fatherly tenderness, friendly expostulations, gentle and affectionate pleadings of God with His people of old, surpassing ways and thoughts of men, to heap up instances of which would be a delightful and affecting task. But in the Incarnation of Christ, and the narrative of His walk in the flesh, we hear the same Voice, we see that Form of long-suffering embodied before us, we recognize the same tone, the same compassion, the same holiness, and start, as it were, in amazement, beholding that Eye upon us. In such a scene as this, of

[8] Is. lv. 8, 9, and Ps. ciii. 11.

human incident and familiar converse, He seems to draw near, saying, "Behold, and see that it is I Myself."

Which of us would not feel his time wasted, if with great and important business on our hands, we had to walk seven miles out of our way with two poor and ignorant men, to teach them the truth in Divine things? even some good men would consider their labours of too much value to be spent on so humble and limited a sphere, for human pride looks for a more important stage on which to exercise its talents: but He Who hath said to us, "If any one will constrain thee to go a mile, go with Him twain,"—He Who was so long teaching the Samaritan woman,—thinks it not beneath Him to lay aside His glories, and come down from His Father's throne, to walk with and teach His disciples, patiently bearing with their slowness until He has fully instructed them. What scene of life, then, can be so humble, what occupation so homely, but that we may "go and do likewise?" If we know better than others, we may have sacred truths we can disclose to them; but if not, still let this be the subject of our talking by the way, and Christ Himself will approach and go with us, though at first we know Him not. May He, of His great compassions, grant us faith thus to realize these touching lessons of His humility, making them to ourselves great substantial verities, by giving shape to them in our actions, and finding them fulfilled in our lives. They who do this, when they look back on some scene of earthly travel, may find, that unawares they have been "*walking with God.*"

Even to the very least, and last, and lowest of His servants, may it afford a hope, that though He appears hidden from him by very grievous and manifold trans-

gressions, yet, that in these his labours, as he inquires respecting Him, though in much darkness and ignorance, yet that He may come to be with him, and unfold the Scriptures concerning Him by the way, and kindle his cold heart with the love of Him; and that when the evening is far spent, and the day of life declines, He may come in to abide with him, and be manifested to him at the last; in that which is the last and best act of this closing scene, the viaticum of the weary traveller, the support of the hungry, the restoration of the heavy laden, the light of them that are in darkness, and the life of the dying.

THE DISCIPLES' NARRATIVE.

He asked them what were the things which had occurred, which were the causes of their sorrow. "*And they said unto Him, the things concerning Jesus of Nazareth, Who was a Prophet, mighty in deed and word, before God and all the people*" (Luke). Here we have, from their own mouths, the testimony of their faith as believing in Him as a Prophet, of His holiness before God and power before men; but this was not the highest faith, or such as would be able to stand the offence and foolishness of the Cross; it was not that belief in Him as God, against which the gates of hell shall not prevail. They speak of Him as mighty in deed and word, for in this He was, indeed, the very type of all spiritual power: for he that would be mighty in word, must be so first of all in deed, as Theophylact says; first are works, then enlightening: unless thou cleanse the glass first, by toil and pains, thou wilt never receive within the beauty thou longest for. "Blessed are the pure in heart," this is attained through works: "for

they shall see God," this is by meditation afterwards. "Before God and the people" might signify that His holiness and power were such as to show Himself to be of God, and so as to have even attained the testimony of men, "setting to their seal that God is true." As such they knew Him; yet they knew Him not as God, nor of His spiritual kingdom beyond the grave. "They were disciples," says St. Augustin; "they had heard Him, they had seen Him, they knew Him as a master, they were instructed by Him, and yet they could not entertain the faith of the thief hanging on the cross[9]." And in another place, "They had lost faith, they had lost hope; they were walking, the dead with the Living, the dead with Life itself[10]."

They proceed to speak of His death and sufferings, "*And how the Chief Priests and our Rulers*,"—the word "our," and all their discourse intimate they thought themselves conversing with a stranger and foreigner—"*have delivered Him up to the condemnation of death, and crucified Him. But we were hoping that it was He Who should have redeemed Israel.*" They do not exactly express their thoughts of a temporal deliverer from the Romans; but they might have had the same high indeed, but still earthly and indefinite thoughts respecting Him, as the Apostles themselves seem to have had, and that too even subsequent to this time[1]. "*And now, moreover, it is the third day since these things took place.*" Every day that passed seemed to deaden their hopes of some Divine intervention; but still the idea of "the third day" seems to have been inexpressibly on their thoughts: for that day had been mysteriously spoken of by Him in a way, which although they did not comprehend it, yet

[9] Serm. ccxxxii. 5. [10] Serm. ccxxxv. 3. [1] Acts i. 6.

it was sufficient to leave a deep, indescribable impression on their minds, so that the mention of it naturally comes to their lips. Theophylact observes, that from the expression it is evident that they were not altogether unbelieving on that subject. Indeed, if even His enemies were aware of His prophecy of the third day, and feared, His disciples must have had some faint impression of it, which gave them an unconscious hope.

"*Yea, and certain women from among us, who were early at the sepulchre, exceedingly astonished us;*" have filled us with this amazement and bewilderment, which has thus blended with our grief; for indeed, if this Cleopas was the husband of Mary, it was probably his own wife who had returned with the strange tidings to himself and her two sons. "*And having not found His Body, they came saying that they had also seen a vision of Angels, who say that He is alive.*" This seems to indicate that they had received the account from the women, before any tidings had arrived of our Lord having Himself appeared to Mary Magdalene, or to St. Peter, or to the women whom St. Matthew speaks of. And it is evident they could not have been speaking of St. Mary Magdalene's coming to St. Peter and John, for she had said nothing of Angels; although in what follows they may allude to those two Apostles going to the sepulchre on that intelligence. This might appear to mark the time of their leaving; but it is not clear to the information of what women they allude; one would suppose it was that of Mary and Salome, when Mary Magdalene had again returned to the tomb with Peter and John; but its being mentioned in St. Luke might, on the other hand, seem to signify that appearance of the Angels to the women, which he describes. The expression of "a vision of Angels" might be said of either, as obscurely

intimating that the Angel that spoke was, in either case, but one of an innumerable company: but strictly speaking, it would only apply to the latter case of the "two Angels" in St. Luke.

"*And some of our own company went to the sepulchre, and found it even as the women had said: but Him they saw not.*" The very expression seems to imply some idea of seeing our Lord Himself; and it might, indeed, be supposed that this would scarcely have occurred to them, unless some mention had already been made to them of our Lord's personal appearance. Perhaps, indeed, they had heard, but did not fully credit the account of the women, for here they speak of some of themselves, i. e. of the disciples, as a higher testimony than that of the women; and it is certainly remarkable that on their return to the disciples this evening, no mention is made of our Lord's having then appeared to the Magdalene, or to the other women, but solely to St. Peter: add to which, that St. Mark mentions that "they believed not the women," and St. Luke, that their account "appeared to them as idle tales." But St. Augustin and others seem to think, that many things are to be accounted for from their fear of the Jews at this time; and this apprehension would, of course, have prevented their speaking to a stranger of our Lord's having been Himself seen; for we find, that for fear of the Jews they had met on that very evening with closed doors. At all events, whether they were under this apprehension or not, the subject was a very deep and concerning one, and on which they would not, on that very account, give utterance to all that a better hope might suggest. Some explanation of this kind seems necessary, if the mode in which these accounts are usually harmonized be correct, for in that case they probably had heard of our

Lord's having been seen: for He had appeared to Mary Magdalene before she had joined her two companions, of which one was the wife of Cleopas: and according to St. Matthew, they were on their way with the tidings of the Angelic apparition, when our Lord manifested Himself; and, therefore, whatever intelligence they had brought respecting the Angels, would, in that case, be accompanied with the far more important account of their having also seen Christ Himself. On the other hand, there is an evident simplicity and transparency in their narrative, which seems to indicate that they were giving vent to all they had heard, which sanctions another arrangement [2]. But at all events, it was evident that our Lord did not now subject Himself to the laws of matter, which would greatly have increased the mysterious awfulness of His appearance; and the circumstance that St. Mark mentions, that they were so alarmed that "they mentioned it not to any one," would express something of the feeling of all concerned. It would seem as if there were two objects in our Blessed Lord's intention in His bodily appearances after the Resurrection: the one to show that it was He Himself Who had arisen again; the other to indicate that though it was the same Body, yet it was under different laws, being made Divine and glorified, and not subject to material restrictions: the one He showed by the various visible manifestations, by eating and drinking with them, by allowing them, in unspeakable condescension, to touch and feel His sacred Body; the other was shown by His sudden appearing and disappearing, by telling Mary Magdalene to touch Him not, by showing Himself in another and unknown form to these disciples going to Emmaus, by

[2] See pp. 116, 117, and 127, 128.

His mode of vanishing from them, by appearing before the disciples when the doors were closed, and with something mysterious in His appearance that affrighted them, for they supposed they had seen a spirit.

Would to God that we might ourselves profit by this instructive lesson of His gracious condescensions; that we to whom He has said, "Lo I am with you always," and "This is My Body," might believe it, indeed, to be His Body; and yet might forego disputes on the nature of His Body and His most awful Presence, which we must first span the Heavens before we shall understand;—nor let the Feast of peace and love be made, by Satan intruding into that Holy Place, a subject of strife and unjust judgments.

MOSES AND THE PROPHETS.

"*And He said unto them, O void of understanding, and slow of heart to believe in all things which the Prophets have spoken.*" It is as if to themselves with greater truth might be applied something like what they had just said to our Lord Himself: Are ye but strangers and foreigners in Jerusalem? are ye but like Gentiles, and know not the promises of the heavenly Jerusalem? are not these prophecies your inheritance of old, and your own land of promise? do ye not know and understand from the Prophets the meaning of those things which have occurred there in these days? "*Ought not Christ to have suffered these things, and to enter into His glory?*" The words are very similar to what He uses after to the assembled disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." And in this latter case He speaks of this being the same subject of which

He had before spoken to them while He "was yet with them;" and it is indeed very observable, how, before His Crucifixion, our Lord was constantly drawing their attention to this point, that the Scriptures had spoken it; although they understood it not, until now when "He opened their understandings." In the two cases now before us there is this difference, that to these two going to Emmaus, He first unfolds the Scriptures, and afterwards manifests Himself; but to the disciples subsequently He first discovers Himself, and then opens their hearts to understand the Scriptures. It is remarkable that when the Gospel was afterwards supernaturally revealed to St. Paul, he describes it in terms very similar to these, of its being the fulfilment of Scripture, both with regard to the death and also the Resurrection of Christ: "I delivered unto you that which I also received, how that Christ died for our sins *according to the Scriptures;* and that He was buried, and that He rose again the third day *according to the Scriptures*[4]." But in the case now before us, there is evidently a peculiar propriety in teaching them respecting the Messiah from the Scriptures, for here was the occasion of their doubts and difficulties: the Cross was an offence unto them, and the Resurrection "as idle tales," and our Lord's own prophecies respecting it but dark sayings, because they expected a Messiah of a different kind, and thought that Moses and the Prophets had so foretold; instead of these things being in exact fulfilment of their words. "He began," says St. Austin, "to expound the Scriptures, that they might acknowledge Christ there, where they had deserted Him. They despaired of His being the Christ, because they had

[4] 1 Cor. xv. 3, 4.

seen Him dead. But He opened the Scriptures in order that they might perceive, that if He had not died He could not be the Christ[5]."

"*And beginning from Moses and all the prophets, He interpreted unto them in the Scriptures the things concerning Himself:*" for if they heard not Moses and the Prophets, neither would they be persuaded though one rose from the dead. Something of this kind seems to have been indicated at the Transfiguration, when Moses and Elias were seen talking with Him concerning His departure which He was about to make at Jerusalem, and partaking in the light of His glorified body. For thus does He now on this occasion bring them forth in the Scriptures, as bearing witness to Himself of His dying and entering into Glory.

It cannot but be matter of most interesting inquiry to us, what things these might have been which our Lord explained in this discourse with them. St. Chrysostom suggests that one of these things was perhaps the sacrifice of Abraham, when Isaac was let go, and the ram was slain. But throughout the other Scriptures, he adds, "are scattered the mysteries of the Cross, and of the Resurrection of Christ." In almost every page, indeed, of Scripture, there is something in type, or precept, or prophecy, or figure, of Christ crucified, or risen; openly or secretly He is in every part, and every part is full of Him, and fulfilled in Him. Now we know that our Lord's mode of interpretation was not that which is most palpable, and in the external letter, but such as lay enfolded in the inner recesses and spiritual meanings, and therefore, such as surpass our understandings, excepting so far as faith may enlighten them[6]. Yet indeed,

[5] Serm. cccxxxvi.

[6] See Vol. Stud. Gosp. part iii.

one hardly knows how we can with reverence speak of what points our Lord may Himself have explained, but by such passages as the Holy Ghost Himself has pointed out in Scripture. Now the sacrifice of Isaac may be said to be one of these, as St. Paul says of Abraham, that he "accounted God was able to raise him up from the dead; from whence he received him in a figure[7]." He had for three days the sentence of death upon him: he carried the wood, and was afterwards laid upon it; on the third day he is delivered from death, and is received back in a figure; for the son of Abraham, in whom all the families of the earth shall be blessed, is still demanded in some secret manner of God, "for God is not a man, that he should repent." Though the ram caught in the thicket might betoken that the blood of bulls, and of goats, would be substituted for a time, yet the seed of Abraham, which hath been asked for, must be given, the true Isaac must die: the demand is deferred, not relinquished; neither shall the figure of his being received back be in vain, for the true seed of Abraham also shall be restored: for no particle of the law shall fail[8]. And these sacrifices themselves continue to be throughout abundant testimonies of the same: for the Holy Ghost declares that their blood could not expiate sin, although they set forth that expiation. Again, the type of Jonah, so often referred to by our Lord, might now be so set before them that they could understand the same. The description, too, of Christ's sufferings, in the fifty-third chapter of Isaiah, is that by which Philip, through the Holy Ghost, instructs the Ethiopian convert, and "preached unto him Jesus." Again, we have the testi-

[7] Heb. xi. 19.

[8] See Mede, B. I. Dis. xiii.

mony of Christ Himself for the twenty-second Psalm at His death: and He especially pointed out to the Jews the expression, "the Lord said unto My Lord, sit thou on My right hand, until I make Thy foes Thy footstool;" and also, "the Stone which the builders refused is become the Head stone in the corner;" and St. Peter and St. Paul dwell on the expression of David, "Thou wilt not suffer thine Holy One to see corruption." All these, therefore, Christ Himself has pointed out to our attention in the Scriptures; and it is not therefore irreverent to suppose that the full bearing of all these at least may have been explained now by their Divine Interpreter; or, at all events, where Scripture is silent, we may rest in these as His own references. Add to these a remarkable prophecy in Zechariah, which St. John has twice alluded to; where it speaks of the Messiah being pierced, and after He was pierced, being looked up to with prayer and supplication as one having power to save: "I will pour out," says the Prophet, "upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me Whom they have pierced [9]." Which fact of His being pierced John speaks of, as being fulfilled, in his account of our Lord's death; and in the beginning of the Revelation, of their thus beholding Him in His exaltation, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him."

THEY CONSTRAINED HIM.

Thus did they proceed, forgetful, we may well suppose, of time and distance in this their long walk, till they find themselves too soon at its close. "*And they*

[9] Zech. xii. 10.

drew near unto the village whither they went, and He Himself made as if He would have gone further: and they constrained Him." They had been joined by an apparent stranger, whom we might naturally suppose they would have felt at first as if He was breaking in upon their mutual intercourse and sacred sorrows: but, in kindness and courtesy, they admitted Him a partner in their troubles; and then, doubtless, when they had laid open their minds, they were most deeply riveted by His unfolding to them the Scriptures on a subject which was most near to their hearts;—by His Divine wisdom, and the most consoling hopes He afforded them. So that desiring to be alone, as they must otherwise have done, all that was holy and good in their better soul yearned after the Heavenly Stranger, "and they constrained Him." The expression implies earnest compulsion; and is a similar word to that which our Lord used, when He said that the kingdom was taken by *violence*, "the violent press into it." They constrained Him, for He in their hearts was indeed constraining them, and drawing them unto Him, until they stretched forth their hands as it were, overcome by His unspeakable attraction. "They listened," says Augustin, "they rejoiced, they longed, and, as they themselves confessed, they burned, and yet perceived not that the Light was present with them." But the words, "and He made as if He would have gone further," are very remarkable, and full of Divine teaching[1]. So was He to the blind men by the road side, as if He would not give heed to them, till they cried the more. So was He to the Canaanitish woman, till she followed Him into the house, and long importuned Him. So was He to

[1] See Stud. Gosp. 137.

Mary Magdalene this morning; He left her to search, and to weep, and to depart, and to return, before He manifested Himself. So when they were in the storm at sea, He was as if He would have gone further, and passed by, till they constrained Him. So did He retire from them, and hide Himself in the desert, that five thousand men might seek after Him, and be fed by Him by Heavenly instruction, and a miraculous table in the wilderness. So in the parable does He describe Himself as the man in bed, who would not arise and give his friend the loaves till he had a long time importuned. So does He liken Himself to the unjust judge, who would not attend to the widow's request till after continued entreaty. So now He manifests not Himself to them, but is passing by, till constrained to come in and abide; showing them that although Christ was risen indeed, yet He would not be as Christ risen unto them, unless they put forth their hands unto Him, and earnestly sought for Him. Thus also now is He to us, each day of our lives He passes by, in opportunities of good that occur and, if neglected, pass, never to return; but if we constrain them, they become means of manifesting Christ to us, i. e. of fulfilling His commandments, which enlighten the eyes to discern His presence. "He was as if He would have gone further:" He was as a stranger and alien to them still; and He will even yet continue to be so unto the end, unless they ask Him in: for He hath on earth "no place to lay His Head," unless some friendly roof should invite Him. "I was a stranger, and ye took Me in;"—if they take Him in as a stranger, they shall find in Him the Christ. He stands without, at the door, and knocks. "It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my undefiled, for my

head is filled with dew, and my locks with the drops of night[2]." He stands without, and opens not the door till He is invited from within. It is all throughout of a piece, and of one character; He was "in another form;" "He held their eyes;" He was as one on the point of departing from them; in all things He was as God in His dealings with men. "He was as if He would have gone further,"—the very expression itself is a pregnant parable, setting forth to us all His moral providences towards us. How often is He as if He would leave us in numberless ways, wishing to be held more closely by us, coming to wrestle with us in our darkness, in order that, as true Israelites, we may say, "I will not let Thee go, except Thou bless me." Every thing, indeed, that occurs to us, every opportunity of relieving the afflicted or the stranger, is as the Son of man passing by us, and if we let Him pass, never again to be recalled; but we shall go into a comfortless home, not knowing Him, as we might have done, if, when the time was given, we had constrained Him: in all our better feelings, when our "hearts burn within us by the way," the Son of man is but "as a stranger and sojourner" on earth, leading us to constrain Him; but if we force Him not, departing from us, and leaving us stretching in vain our empty hands.

"The Kingdom of Heaven is as a man travelling into a far country[3];" ever onward, and onward, and still onward does He seem to go, and has on earth no resting place; for He is infinite in holiness, and goodness; and whatever advances the very best of men may make, still He is to the last, and to the best of men, as one that would go further in infinite progression; while still

[2] Song Sol. v. 2. [3] In longinqua pergenti. AUGUSTIN.

"forgetting those things that are behind," they follow on, if by any means they may attain unto Him in the power of His Resurrection. Still "that which is wanting cannot be numbered:" "the rivers run into the sea, yet the sea is not full;" the Sun draws up all things into itself, yet is not itself changed. So much is He that is infinite ever as one that would go further, and there is no end of His Being; therefore is He ever waiting till His servants are willing to be led on by Him to something better than they have yet attained to; not constraining them, but waiting to be constrained by them: leading out their unformed wishes into definite acts, and ever crowning those acts by further revelations of Himself. By His words He *stirs*, by His example He *draws*, by His Spirit within He *kindles* the hearts of men, but yet He forces them not; by the gentle violence of prayer He Himself is constrained and put in bonds; by the eyes that implore His aid He is Himself overcome and constrained, saying, in the Canticles, to His Spouse the Church, "Turn away thine eyes from Me, for they have overcome Me." Thus is He constrained, but it is by the love of Himself which He Himself first kindles within.

St. Augustin, indeed, observes that our Lord wished hereby to exercise and reward in them the virtue of hospitality, thus teaching them that when He had departed above the Heavens, by their receiving His servants, they should receive Him. And no doubt this is one part of this vast and extensive teaching; although in the first and more obvious intent, He wished to exercise in them a higher virtue even than this of hospitality, to try their love and perception of Divine truth. And in fact both may be considered as combined in the same sacred lesson.

But they constrained His stay, "*saying, Abide with us, for it is toward evening, and the day hath declined.*" The two disciples then appear to have been alone; and this seems to confirm the opinion that it was the home of one of them, who had been obliged to be at Jerusalem at the Passover, and had been ever since detained there by the things that had occurred, and now, after the Sabbath was over, was returning to his humble village home. "It is toward evening, and the day is far spent;" thus, when all seems declining, and growing dark around, and the Sun of Righteousness Himself appears to be on the point of leaving us, we may be by faith more near the manifestation of Himself; when the day of this world is declining, if we constrain Him, He will abide with us. For sadness at his absence creates hunger and thirst after righteousness, and to such the promise is that they shall be filled. And when He seems to be about to leave us, it is only as if saying, "Seek ye My face," that the heart from within may answer, "Thy face, Lord, will I seek. O hide not Thou Thy face from me!"

"*And He went in to abide with them.*"

THE BREAKING OF BREAD.

"*And it came to pass, as He sat at meat with them, He took Bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight.*" This circumstance of their recognition of our Lord might first of all be explained on lower grounds,—that there was something striking and significant in Christ's manner in the breaking of bread; for although these disciples were not present at the last Supper, on which occasion all the accounts distinctly and emphatically mention the giving

of thanks on the breaking of bread, yet, doubtless, they must have witnessed this action of our Lord's on other occasions. And, indeed, the Breaking of the bread, with the Blessing which accompanied it, was so remarkable in what took place on both the miracles of the loaves and fishes, that all the Evangelists expressly record it, in mentioning either of those times. It would almost appear as if (from something mysteriously significant, perhaps, in our Lord's manner) this had been the most important part of that transaction: for St. John, in alluding to it, speaks of it as "the place where they did eat bread," not by a provision so miraculous, but "when the Lord had given thanks [5]." And St. Matthew and St. Mark, on one occasion, express the nature of the action, by saying, "looking up to Heaven;" as also we find in our Lord's great prayer of the oblation of Himself, "He lifted up His eyes to Heaven, and said [6]." One reason for this His usual giving of thanks may be, that it was intended to afford us an example of thanksgiving for our daily food. But although this human interpretation may be in some degree true, that they did discern in this action of our Lord's something striking, if we may so speak, and significant; yet doubtless the more Divine is also more true and worthy, that it was the Spiritual and Divine Light of the Holy Eucharist. And indeed the "giving thanks," in the breaking of bread which has been spoken of, is always either at the Eucharist, or on the occasion of a significant miracle. And here it is very much to be observed, that all the particulars of this action are what might be called Eucharistic, they are strictly the same as those at the Last Supper, in both He took bread,—and He

[5] vi. 23. [6] John xvii. 1.

gave thanks,—and He brake it,—and He gave it to them. And the expression "the Breaking of Bread," is the very same that St. Luke uses for this Sacrament in the Acts of the Holy Apostles, that they continued stedfast in the "Breaking of Bread;" and also of this transaction itself, that He was known of them "in the Breaking of Bread[7]." It may also be noticed that this Thanksgiving, with breaking of bread, was not the mere blessing of food laid before them, previous and preparatory to their sitting down, but in like manner as it was at the last Supper, a distinct and subsequent act,—"after they had sat at meat[8]." It is therefore He who hath said, "I am the Living Bread that came down from Heaven;" it is that Living Word which giveth light unto the eyes: for the Eucharist is both Life and Light. "One Communion alone," says Quesnel, "sometimes *opens the eyes* more with respect to matters of faith, than all the discourses and instructions of men." And in books of Holy Living, it is recommended, in cases of difficulty, to have recourse to the Holy Eucharist for Light.

Here, therefore, we may consider that in this Sacrament is found the conferring of Divine knowledge; and that no less than the knowledge and recognition of Jesus Christ in the power of His Resurrection. But nothing is said of its sensible effects; whereas, "their hearts burned" within them, and their feelings were moved, and awakened to feel after Him and retain Him, on His unfolding to them the Scriptures. Thus, it would appear as if the more sensible movement of the feelings accompanied the earlier progress in religion, arising from the teaching of the Word; but not the fuller

[7] Acts ii. 42. Luke xxiv. 35. [8] ἐν τῷ κατακλιθῆναι.

manifestation, and imparting of Himself, Who is Love, and Light, and Life in His Holy Sacrament: for that is a Divine life, not animal or sentient. Thus, the last-mentioned writer says, "It happens, on some certain occasions, that we possess God without knowing it, and that when we do know Him, we lose the sensible enjoyment of Him."

That this recognition of our Blessed Lord was owing to the Sacramental Bread, it will require no authority to prove. Thus, St. Chrysostom says [1], this expression, that "their eyes were opened," is not spoken of the eyes of sense, but of the mental vision. And St. Augustin, that this impediment in their sight was allowed to proceed, by Christ, as far as the Sacrament of the Bread, that, by partaking of the unity of His Body, the hindrance of the enemy might be understood to be removed, so that Christ might be acknowledged [2]. For he attributes their not seeing Him before to the obstacle in their sight, caused by Satan; which, of course, implies the same thing as when we attribute it to their want of faith and spiritual perception. The same great Writer says, also, in another place [3], "He was unwilling to be known on our account, who were not to behold Him in the flesh, and yet were to eat His flesh. Whosoever, therefore, thou art, who art faithful, to whom the name of Christian is not an idle name,—who hearest the Word of God with fear and hope,—let the breaking of Bread be thy consolation. The absence of the Lord is not absence. Have faith, and He Whom thou seest not is with thee." And again he says, "The Lord presented Himself to them in the breaking of Bread.

[1] Lib. iii. 15. [2] De Cons. Evan. lib. iii. 72.
[3] Serm. ccxxxv. in dieb. Pasc.

Learn where ye may seek; learn where ye may possess; learn where ye may know the Lord, when ye eat. The faithful know full well of something better that they may understand in this passage." Frequently does he speak to this effect, as in his Sermons, that the faithful (in distinction from the Catechumens) will understand it, though he speaks not more fully: they know Christ in the breaking of Bread. Not all bread becomes the Body of the Lord, but that which hath received His Blessing. And Theophylact, that, "on receiving the sacred Bread, their eyes are opened, that they might know Him, for great and unspeakable power hath the Flesh of the Lord."

It is to be observed, that, as it was said of our first Parents, that "their eyes were opened," to see their own shame and misery, on eating of the forbidden tree, from the instigation of the Destroyer; so now "their eyes are opened," to discern their life on eating of the tree of knowledge, which is the Body of Christ, from His Hands Who is the Saviour. "Their eyes were opened, and they knew Him; and He vanished from them." As St. Augustin says, "After they had apprehended Him by faith, then in Body He departed from them. For this is His reason for absenting Himself in Body from the whole Church, in order that faith might be built up thereby[4]."

Here, indeed, it is asked, was it that the eyes of their body, or of their mind, had been holden? It were a foolish question, yet even this may minister wisdom and devotion; for, of course, both are signified: it is interesting in reminding us of the wonderful union of the bodily and mental vision, as in the expression of "the Body being full of Light," as

[4] Serm. ccxxxiv.

secretly connected with other high and mysterious doctrines, as of the Resurrection of the Body and the Incarnation of Christ; and enough to silence over-subtle and profane distinctions on the subject of Christ's Presence in the Eucharistic mysteries.

"He hath invited thee," says St. Augustin, "to His own great table, the table of Heaven, the table of Angels, where He Himself is the Bread. He came down, and disdained not thy table, and promised thee His own. And what doth He say unto us? Believe, believe ye, that ye shall come to the good things of My Table, since I have not disdained the evil things of thine[5]." Blessed, indeed, are they which shall eat and drink at Thy Table in Thy Kingdom; of which these two are the type: they shall know even as they are known; when faith shall be swallowed up in sight, and hope in fruition, and nothing shall remain but charity which never faileth. They shall see Him as He is; they shall be satisfied with the pleasures of His House. The best things here below vanish away as soon as they are known: we would hold Thee, and not let Thee go; but we feel for Thee, and find Thee not; "I opened to my beloved; but my beloved had withdrawn himself and was gone: my soul failed when He spake: I sought Him, but I could not find Him; I called Him, but He gave me no answer[6]." Thou art still again as that "man travelling into a far country," leaving nothing else but Thy talents with us, and Thy promise to return. "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a mighty man that cannot

[5] Serm. ccxxxi. [6] Song of Sol. v. 6.

save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy Name; leave us not[7]."

DID NOT OUR HEARTS BURN WITHIN US.

"*And they said, one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?*" For it was as the Great Comforter Himself drawing near unto those that mourn, with the fulfilment of His promise; it was as sparks shot into their hearts, from Him Who was about to send down the Holy Ghost, in the likeness of fiery tongues, into their cold and dull spirits; it was that tongue of fire itself within them; it was He Who "will not quench the smoking flax" kindling within them the embers of life; it was the Sun of Righteousness, with healing on His wings, Who approached them, though they knew it not, drawing out, from the apparently dead tree of winter, all the summer that was hid within: it was the day-star arising in their hearts; theirs were the varied hues and beautiful preparations of the dawning Day, while their hearts burned with the kindling of a new life within them. Such are the affections and feelings that are aroused on the awakening of the Divine Light in the soul. His Presence, therefore, as He walks with weak disciples, and unfolds to them the Scriptures, is known by kindled feelings and glowing affections; by which He would invite us towards Him, that we may constrain Him to abide with us, and come to the fuller manifestation of Himself. And here, indeed, it seems to speak something of the ultimate end of such feelings and affections which He has implanted in

[7] Jer. xiv. 8, 9.

us; it is, that they may be kindled, by Christ's Presence, as revealed to us in His Providences, or His Word, as He walks with us by the way; if haply led on by them, we may feel after Him till Christ is formed in us. Such, indeed (as was before observed), partake more of what is human in us than what is Divine; engaging are they in themselves, and beautiful to the natural man; and seem to serve, to the human soul, the same purpose that flowers do in the natural world towards the formation of the seed: their colours and fragrance they derive from the dews and the air and the light of Heaven; but their fragrance and beauty is not their final object, which is latent and forgotten, and consists in the formation of the seed; for when they have done this their part, they fade, and drop off, and disappear, and the seed remains for the harvest; or to be buried awhile from sight till its own appointed Resurrection. So is it in the spiritual world, and in the human soul, ripening towards perfection; such feelings and affections are not to be set at nought, or despised, for Christ may be in them drawing near unto us; and the light and warmth developed in them may be from Him: only we must take heed that we rest not in these alone, as too many are wont to do, or think that they are, of themselves, sufficient unto Salvation, or will ensure Christ's continuing with us unto the end; but they are cords—the cords of a man—by which He would draw us unto Him, and kindle our desires after Him; that He may come unto us, and manifest Himself to us, and make His abode with us. When they evaporate in transient feelings, they are but as "the remembrance of a guest that tarrieth but a day [8]."

[8] Wisdom v. 14.

We seem, also, to be taught by this, that in reading the Scriptures there may be an affectionate warmth and wonder as He opens them unto us,—a kindling of His own Divine love in the soul of His disciples, however imperfect,—while He shows therein His Cross and His sufferings, and it may be discloses something of the Glory that is to be revealed. While they walk, and are sad, in such they find comfort. It is Himself within, and the kindling of His knowledge; while yet in embryo, while it is fashioned here, beneath in the earth, He knoweth our substance, even in its imperfectness[9]: and in His book are written all the members of our new being, while yet unknown to ourselves, as "day by day they are fashioned." And not in the study of the Scriptures only, for as Christ has promised that His Holy Spirit shall speak by His Ministers, discourses, also, that fill the hearers with a sensible warmth and fervour, and kindle a fire in their souls, may be from God. But such must consist in the unfolding of the Scriptures, and in the setting forth of Christ Crucified, and the Power of His Resurrection. Let the middle, and the beginning, and the end, be the setting forth of Christ Crucified, that the hearts of those that hear may burn. We know not how much in these things Christ is with us, in the stirring of holier affections, until He vanishes from us, and it is all past.

But then it must be by obedience; otherwise we shall not come to know Him. It is not that we gain knowledge, and then walk with Him; but we gain that knowledge as we walk; as we walk the fire is kindled, and the light burns; and the more we proceed, the more is the flame fanned within us, that lantern to our feet,

[9] Ps. cxxxix. 15. Lat. version.

by the light of which we read His Word: nor is the light sustained but by motion onward with Christ; nor are those letters of flame He writes up around us legible but by those that run. They walk with Him, but yet it may be, that they walk in sadness; "Man goeth forth unto his work and to his labour until the evening;" his lot is sorrow: for, although Christ is on the road with him, yet he sees Him not, and seeing Him not, he walks in sadness and in darkness, until in the evening of this life the brighter Heavens come to view, and the lights of an enduring world are disclosed.

But if He comes to be with us when we talk of Him, and to burn within us in the unfolding of the Scriptures, and to kindle our desires after Him, while we walk with Him, yet we are hereby taught that it is in the breaking of Bread He is to be known in His Church unto the end. This great mystery, moreover, here set forth, teaches us that we must take the other part, also, of this living parable, as it were, of sacred instruction: and which wonderfully combines with the lesson of the Church, viz. that we ever unite almsgiving and charity with the Holy Eucharist. He washed His disciples' feet before the Last Supper; and He hath also said, "Give alms of such things as ye have, and, behold, all things are clean unto you." And these were willing to impart to the stranger of what they had, and share with him, yearning towards him with no human affection. His Apostle hath said, "Use hospitality without grudging, for thereby some have entertained Angels unawares;" but alluding to something greater than Angels: and He had Himself said far more. Thus then was it fulfilled, by receiving the stranger they receive Him; they took in the stranger, and in the stranger they found the Saviour; it is this that leads to

the manifestation of Him. As in His answer, at last, to the question, "Lord, when saw we Thee a stranger?" He will say, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." "Here, therefore," says St. Austin, "let Christ be fed as hungry; receive drink as thirsty; be clothed as naked; be taken in as a stranger; be visited as sick. The necessity of the journey we travel requireth this. In this manner must we live in this our travel, where Christ is in want. In His own He is in want, in Himself He is full: and those that are in want He draweth unto Him, that they may partake of His fulness. In that world there will be no hunger, no thirst, no nakedness, no sickness, no strangership, no labour, no sorrow. I know that there these things will be not, what will be there I know not. We are able to love, to desire, and to long for that Good so great in this our pilgrimage; but, to think of it worthily, and to express it in words, this we are not able to do. Certainly I am not able: if ye, my brethren, can find any one who is able to do so, draw me to him together with yourselves, that I may be his disciple[1]."

No ear of man hath heard, nor heart understood; but He that walketh with us by the way, may kindle our love and desires after that good, and disclose it in the end: here it is for us to long and desire, there to be filled; here to be hungry, there to be satisfied; here to feel and know our ignorance, there to come to that knowledge which is eternal life, the knowledge of Him with Whom we here have walked, knowing Him not.

I STAND AT THE DOOR AND KNOCK.

These disclosures of Christ risen were private and to individuals, previous to His full appearance before the

[1] Serm. ccxxxvi. 3.

Apostles, like the morning star preceding the full opening of the meridian sun; for the subsequent manifestations are more to the Church at large. That even now with us His gracious visitations are thus vouchsafed, not to Churches only but to individuals, is evident from the Revelation, where the account of His dealings is so expressed by Him as clearly to indicate both; and is of very peculiar interest to us, as addressed to persons who, after our Lord's ascent to Heaven, when Churches were founded, had been brought up, like ourselves, in the faith, with all the various differences of character and circumstances, of falling away or progress. As each parable of the Church is a parable also of the human soul; as each history of Israel and each prophecy of Israel is a history and a prophecy of the true Israelite; so a message divinely sent to a Church is sent to the Christian individual. In manifestations of Himself to single persons, such as the foregoing, Christ comes, as in the book of Revelation, out of the Gospel narrative of His doings in the flesh, to visit us personally in Resurrection; as He there describes Himself: "I am the First and the Last, I am He that liveth and was dead." "I am He that searcheth the reins and hearts, and I will give unto every one of you according to your works."

Thus, at this day, He comes to each in close personal intercourse, lifting up the finger of warning or the hands of benediction, pointing onward with encouragement, or backward with averted looks of departure, searching the reins and the heart, and giving to every one according to his works; saying to one, "I know thy works, and tribulation, and poverty, but thou art rich: fear none of those things which thou shalt suffer." And to another, "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest

fast My name, and hast not denied My faith; but I have a few things against thee." "Repent, or else I will come unto thee quickly." And to another, "I know thy charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first." And to another, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die." To another, "I know thy works, that thou art neither cold nor hot." "Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And to all alike, "Behold, I stand at the door and knock[2]!"

Thus, even now, in the twilight of the eternal morn of Resurrection is He visiting each, Himself the morning star.

A Stranger in the morning light,
Without the door He stood,
His locks are wet with dews of night[3],
His hair is drench'd with blood.

Lord, art Thou still a stranger then
By love and pity led,
No place among the sons of men
To lay thy Sacred Head?

Thou bidd'st us knock with earnest cries;
And none on earth so poor,
But if he knocks Thou wilt arise
And ope for him the door.

Still Thou for us art listening long,
To rise and let us in,
We heed Thee not, we do Thee wrong,
And stray in ways of sin.

[2] Rev. ii. and iii.

[3] Song Sol. v. 2.

For all too well Thy Spirit knows
Short time doth yet remain,
Before the eternal door shall close,
When we shall knock in vain [4].

Thou waitest, but we do not hear;
From Heaven Thou comest down,
To us on earth Thou drawest near,
Thy wandering sheep to own.

Yea, Thou Thyself to us art come,
And listening at the door,
Seeking with us to make Thine home,
And dwell for evermore.

His locks are wet with dews of night,
His hair is drench'd with blood,
And long within the morning light
He at the door hath stood.

Thus them of old the Risen Lord
Erst join'd along the way,
To them unfolded all His Word
Beneath the Evening ray.

Their mournful eyes were on Him turn'd
With fervent deep desire,
A tongue of flame within them burn'd,
Their hearts were living fire.

Beneath their roof then Him they led
An unknown stranger guest,
When suddenly in breaking Bread
Their God was manifest.

'Tis He that's call'd the Morning Star,
Who listeneth at the door,
Within His side there is a scar,
His hands are mark'd with gore.

[4] Luke xiii. 25.

If thou wilt ope the door e'en now
His pledge to thee is given,
"Then I will sup with thee below,
And thou with Me in Heaven."

A Stranger in the morning light,
Without the door He stood,
His locks are wet with dews of night,
His hair is drench'd with blood.

THE RETURN TO JERUSALEM.

"*And they rose up the same hour, and returned to Jerusalem;*" they went on their way weeping, but come again with joy, and bear with them their sheaves,—the news of Resurrection. For the sheaf is to be waved before the Lord on this day[5]. They had gone from Jerusalem, they had lost all their treasure in unbelief, they lay by the wayside wounded with the darts of the enemy, stripped of heavenly hope; but the good Samaritan haply found them, and poured into their wounds oil and wine, and clothed them with the goodly raiment of His Scriptures. They had left Jerusalem, which is under the curse, and is henceforth as Sodom and Egypt; but the Law and the Prophets are from thence; and starting from them in sorrow and sadness they find Christ; they find Him at Emmaus, "the forlorn," or "a people despised and obscure:" they were going to their home forlorn, where there was no hope, and when under the shadow of despair, the true light arises. But that Jerusalem unto which they now return is as the new Jerusalem, for there is Christ among His Apostles, and all things are become new; to the Law and the Prophets they again return, and find Christ is in them.

[5] Lev. xxiii. 11.

"*And they found*," in the Holy City, "*the Eleven gathered together, and those that were with them;*"—they found Apostles and disciples, Clergy, as it were, and Laity in Council assembled, in the Holy Place of the Breaking of Bread;—"*saying, that the Lord hath arisen indeed, and appeared unto Simon*" (Luke). No mention is made of our Lord's appearing to Mary Magdalene or the Holy Women, so little were those appearances credited by them; but that to St. Peter was of a more solemn nature, as St. Paul's mention of it seems to imply; or the great weight and authority of St. Peter's character might have rendered it, to them, the strongest kind of evidence; and, indeed, appearing to him was as appearing to the Twelve, or to His Church. "*And they told them what things had occurred in the way, and how He was known unto them in the Breaking of Bread*" (Luke).

They therefore return, and the Apostles, as it were, with one voice, receive them with the glad announcement that all their former doubtful intelligence of Angelic visions is confirmed, that Christ had, indeed, arisen from the dead, and appeared Himself unto the chief of the Twelve: to this the two now returning bear ample confirmation by the more lengthened and circumstantial testimony, of His walking with them by the way, of all the evidence of the Scriptures to His death and Resurrection, and His own manifestation of Himself to them at last. Thus, therefore, appears ample accumulation of testimony: but here there arises a difficulty, from St Mark's account of the same occurrence; for in speaking apparently of these two, he says, "After that He appeared in another form unto two of them, as they walked and went into the country. *And they went and told it unto the residue, neither believed they them*" (Mark). Whereas it seems, from the account in St. Luke, that

the holy company to which they brought the news had now believed previously to their return, and were by them the more fully established in that belief. But there are various ways in which it might be explained. In the first place, it might be supposed that St. Mark is here speaking, not of "the Eleven," whom they now found assembled, but of some others during the week, such as St. Thomas; and that all he means to express is, that there existed a general disbelief of their accounts among their friends and acquaintance, with no allusion to the Apostolic company and those with them, whom they found now assembled. Again, St. Mark proceeds to say, that "He afterwards appeared unto the Eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." It is here supposed that St. Mark is speaking of the Octave merely, or following Sunday, and that by the general expression he is more particularly speaking of St. Thomas, whereas on this first night neither was disbelief expressed by the assembled company, nor any reproof by our Lord, and therefore that St. Mark, in this passage, does not at all allude to any thing on this first evening. This is the most received modern mode of interpreting the passage.

But it does not appear to me at all necessary thus to explain and confine St. Mark's account, so as entirely to except and pass over this effect of their immediate return, and allude to other points alone. If their communication was disbelieved, as St. Mark records, during the week, it is much more likely to have been doubted also by some who were now present. It seems natural to suppose, as St. Augustin explains it, that some of them did not believe; that when they stated "the Lord hath risen indeed," yet they were not all convinced of this, but that some leading persons thus announced it among

them, as if speaking for all; but among the whole company there existed much uncertainty. We know, from the account of the last Evangelist, that St. John believed and that St. Thomas doubted; but between these two it is probable there existed various degrees of faith and of disbelief. It may be observed that the opposite opinion which has been stated, is owing to St. Luke's narrative alone; from which it is inferred that the Eleven, and they that were with them on this evening, were fully established in their belief; but on a little attention it is evident that the very contrary is confirmed by the continuation of St. Luke's own account, for on Christ, soon after on this very evening, appearing among them, they are "terrified and alarmed as if they saw a spirit;" and our Lord's own words to them are, "Why do doubts arise in your hearts?" This reproof of their unbelief perfectly harmonizes with what St. Mark says, on the two from Emmaus returning, "neither believed they them." And although it is very possible that the further words of St. Mark, of His "afterwards" appearing to the Eleven, and upbraiding them with their unbelief, may refer to the following Sunday, and to St. Thomas especially: yet even this inference is not necessary, for St. Luke says clearly that our Lord did, on this His first appearing to them, speak of their being troubled, and of their doubting; and this may be expressed by St. Mark in other words, of His upbraiding them with unbelief; especially when we consider how strongly our Lord does always reprove the very first indications of unbelief and slowness of spiritual perception in His disciples. Thus on this very evening He says to those two; "O fools, and slow of heart to believe all that the Prophets have spoken!" And after the storm at sea, "Why are ye so fearful, O ye of little faith?" "How is it that ye have no faith?" And at another time to St. Peter, "O

thou of little faith, wherefore didst thou doubt?" And again, on their not casting out the devil, "O faithless generation, how long shall I be with you? how long shall I suffer you?" And on their want of mystical understanding, "O ye of little faith, why reason ye among yourselves?" (the same expression as is now used in St. Luke[6],)—"because ye have brought no bread, do ye not yet understand?" Thus does our Lord meet the very first signs of incredulity; and it is not likely that there should be no grounds for such reprehensions to the Searcher of hearts, at this His first appearing to them, and that there should be such grounds at the subsequent Sunday. All the Evangelists, and especially the three first, say so much of their slowness to believe and remarkable incredulity, that when St. Mark says that our Lord, on His appearing to the Eleven as they sat at meat, upbraided them with their unbelief and hardness of heart at not believing those who had seen Him; this is perfectly consistent in itself with the tenor of all the accounts. But at first sight, and of itself alone, it appears contrary to the declaration of "the Eleven, and those that were with them," that "the Lord had arisen indeed, and had appeared unto Simon." But on a little consideration, it is evident that this cannot be intended to express their full belief; for if so, why should our Lord afterwards reprove them for doubts arising in their hearts, according to St. Luke's own account, or as St. Mark says, should upbraid them with their unbelief? In short, "the day breaks and the shadows flee away;" but still, notwithstanding, it is as yet but the twilight of the great morning, not the fulness of the midday light, as it became afterwards revealed.

[6] *τί διαλογίζεσθε ἐν ἑαυτοῖς*; Matt. xvi. 8. *διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν*; Luke xxiv. 38.

PART II.

THE FORTY DAYS.

SECTION I.—THE APOSTLES ASSEMBLED.

"I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

JESUS STOOD IN THE MIDST.

St. Luke speaks of the two disciples, on their return from Emmaus, finding the Eleven together; but it is evident from St. John, that on our Lord's then appearing, St. Thomas was not there. St. Austin, in reconciling the Evangelists, thinks that St. Thomas might, in the mean time, have gone out; yet St. Luke closely connects their return with Christ's appearing; and it would be easy to suppose that "the Eleven" was a general term for the Apostles at this time, when they can no longer be called "the Twelve." St. Luke says, "*and while they were yet speaking*" of His manifestation to them at Emmaus, "*Jesus Himself stood in the midst of them;*" wherein He falls in with exactly the same account which St. John gives, which is as follows. "*The same day at even, being the first day of the week, when the doors were shut for fear of the Jews, Jesus Himself came and stood in the midst of them;*" and then we have both Evangelists together recording His words, "*and saith unto them,*

Peace be unto you" (Luke, John). Here again it is to be noticed, that our Lord does not appear to this company until they have had the full evidence of those two disciples, but no sooner have they received that, than He immediately appears; and indeed all that had passed on this day, seems to be the preparing of them to witness this awful manifestation of Himself: thus He had first of all sent them the tidings of the open sepulchre; then of a vision of Angels; then of Himself appearing to the women; then through St. Peter himself; and last of all, He had prepared these disciples to behold Him, by previously unfolding the Scriptures to them, and then sent them also by His Spirit to prepare the others for His visible presence. It was while they were yet talking that He appeared, and therefore, when they had perhaps already given an account, not only of the manifestation, of Himself to them, but also of the things which He told them from the Scriptures, that made their hearts to burn within them: the narrative of which must have kindled light and fervour in the breasts of the others also. Thus St. Chrysostom says, "The report of his Resurrection had now spread among the Apostles; and when the affections of the disciples were raised for the vision of Christ, He is desired, and cometh; and while they are seeking, and expecting, He is revealed, and offers Himself manifestly to view."

"He stood in the midst of them," as if suddenly, and without a sound or a step being heard, or any approach or passing by being noticed, noiseless as a shadow, and sightless in His coming as in a dream: He is in the midst of them, with a suddenness and silence that marks all the comings of Christ[1]; having previously made all

[1] See Vol. Pass. pp. 37, 38.

preparations in their hearts, and holding back His awful coming till they were instructed, and then in sudden stillness fully manifested. Again, it is probably at midnight, for surely the night must be far advanced—at midnight, like so many of His comings had already been, and are to be again, "at midnight there was a cry made, Behold the Bridegroom cometh;" suddenly too, and silently, but yet with a previous admonition: for the cry had been made, "Behold He cometh." When lo, "He stood in the midst of them." And these His midnight comings are described as to a feast, "Blessed are those servants whom the Lord when He cometh shall find watching;" "He shall make them to sit down to meat[2]." "He stood in the midst of them!" Thus, the Holy Baptist prepared the way before Him, and then said, "There standeth One among you, Whom ye know not." "He stood in the midst of them:" He is a Body, for He is seen and felt, and His wounds are visible; but He is not a Body, for He passes through closed doors. A Body that can be touched, but cannot be understood. The very nature of His Body itself is miraculous; St. Gregory says, "That which is palpable must be subject to corruption; and that which is not subject to corruption is not palpable: therefore, He showed Himself both incorruptible and palpable;—showed that after His Resurrection, it was His own Body; the same in nature, but different in glory[3]." St. John, the first of all Divines, especially notices that the doors were closed,—that they were not opened, we may conclude, by His coming: unlike the case of St. Peter, to whom "the gate of the City opened of its own accord[4]." But this is not needful for our Lord's spiri-

[2] Luke xii. 37. [3] Hom. xxvi. [4] Acts xii. 10.

tual Body. Thus is every thing respecting His adorable nature wrapt in contradiction to our feeble conceptions of Him; made palpable to us, that we may believe: but inscrutable, lest, on account of His unspeakable condescensions, we venture to reason from things of sense, on His mysterious attributes in His Church, and in the Holy Eucharist.

Here then was the promise visibly fulfilled, "where two or three are gathered together in My name, there am I in the midst of them." For it might be taken to be, in some sense, the First general Council of His Church, met together on the most important of all doctrines, the truth of His Resurrection. And thus did He point out the fulfilment of the same promise also among ourselves, though in another manner, that He will ever be in the midst of us, although we know it not, even unto the end of the world: that in the union and gathering together of His Church, He Who is the Truth will be found. Thus will He build up the superstructure of His Church; of which this was to lay the great foundation itself;—or the corner-stone, marvellous in our eyes, the doctrine of Christ risen:—the corner-stone, combining together in one, the two side walls of the Old and New Testament.

PEACE BE UNTO YOU.

"And He saith unto them, Peace be unto you" (Luke, John). They are the very words He had spoken when last with them: "Peace I leave you, My peace I give you, not as the world giveth give I unto you." It is not as the world giveth, for the world uses this expression of "peace" as a form of salutation only, (as we often find it used in the Old Testament,) but with Christ

the declaration of "peace" has power to convey all that is signified thereby; and it is not as the world giveth, for the peace of the world is not truly peace. It is especially "the peace of God," as coming from Him, and as found no where but in Him, for He Himself is Peace, "He is our peace," and "the God of peace;" all without Him must be a false peace, for "there is no peace, saith my God, to the wicked[5]:" because we are by nature at enmity with God, and therefore at enmity with ourselves, and at enmity with each other; and this can only be removed when we are reconciled to God by the Cross of Christ. "By this declaration of peace, our Lord showed," says St. Chrysostom, "the efficacy of His Cross, through which He hath released all sorrows and conferred all good things; and this is peace." It is His "covenant of peace;" God is peace, and peace is of God, and nothing attains true peace but as it is in Him: all things in Heaven are at peace; on earth all things desire peace, but have it not; all crimes and miseries arise from men seeking for peace where it is not to be found; every man longs for peace, all nations labour for peace; the elements strive after peace, the well-being of all things is peace; peace in the body is health and beauty; peace in the soul is the love of God, for peace is only found in resting in God; such peace is found in Christ here below, but not entire, for it is only the earnest and prelibation of eternal peace, but still it is true peace: "Thou shalt keep him in perfect peace, whose mind is stayed on Thee[6]." This is the peace which the Prophets had spoken of as that which should characterize Christ's kingdom; all the glowing descriptions are descriptions of peace. "He will speak peace to His

[5] Is. lvii. 21. [6] Is. xxvi. 3.

people and to His Saints[7]." Righteousness and peace in Him have kissed each other: He is the King of Peace. In peace shall His Temple be built; by Him shall it be built Who is the true Solomon, the "Peaceable." And it is amidst terrors from without that this peace is given,—when the doors are closed from fear of the Jews,—according to the fulfilment of the promise, "in the world ye shall have tribulation," "in Me ye shall have peace." And indeed, were it not for persecutions from without and fears from within, in this evil world we should not know the true value of peace. If Christ's religion hath gone forth into the world as a sword, yet it is that we may better learn that peace which is in Christ. When the world is shut out and the doors are closed, when we have entered into the secret chamber of our heart and shut to the door, then Christ comes to be in the midst of us, and to give us His peace.

It is, moreover, the Sacerdotal benediction, as from the true Priest Melchizedeck, the Prince of Peace, of Whom no man knoweth whence He cometh or whither He goeth; it is He standing among them as the priest of old, lifting up His hands, and blessing them, and declaring peace. Melchizedeck was the Priest of the Most High God, but as his comings and goings were unknown, so was his priesthood discernible in nothing else but in this conferring of benediction (for the bread and wine were a latent mystery); but he blessed the father of the faithful, and he that blesseth is the greater: and this benediction was previous to the Law and the Levitical benediction, as to Abraham and his spiritual children, who partake of the bread and wine. Thus of Christ at this time no one knows whence He cometh or whither

[7] Ps. lxxxv. 8.

He goeth in His Resurrection. The Resurrection itself speaks especially of peace; it is "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep[8]," Who appears before them "through the blood of the everlasting covenant," declaring peace.

The pronouncing of peace is here repeated; which iteration, says St. Augustin, implies confirmation; and not only confirmation of the gift, but also the fulness of it. The same writer notices that the expression in the prophet, "Thou shalt keep him in perfect peace," is in the original but the repetition of peace, "in peace, peace:" and in another passage of the same prophet, as if referring to this gift, we read, "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him[9]." Further, it may be observed that the second time the declaration of peace is made, is in conferring on them Apostolic powers, as if to indicate that this peculiar gift of Christ's peace was to continue in the Church through their ministry; that as to the Levitical priesthood authority had been given to declare this peace, so should it henceforth be with them: the shadow had passed, the substance had come. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace. And they shall put My name upon them; and I will bless them[1]." And the covenant of peace is spoken of as the everlasting Priesthood itself: "I give unto him My co-

[8] Heb. xiii. 20. [9] Is. lvii. 19. [1] Numb. vi. 22—27.

venant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood[2]." That this benediction in the Christian Church is especially the gift of peace, appears in our Lord's sending forth both the twelve Apostles and the seventy disciples: "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it[3]." And if we connect these expressions with others, we shall have the same declaration of peace, in words powerful to bestow what they express, among ourselves, even at this day, as if uttered by Christ Himself; for to the same persons as His ministers He said, "he that receiveth you, receiveth Me[4];" and, "it is not ye that speak, but the Spirit of your Father which speaketh in you[5];" and again, "Wheresoever two or three are gathered together in My Name, there am I in the midst of them." Putting all these things together, we may say, it is He coming in through closed doors and standing in the midst of His Church, and declaring, and by declaring bestowing peace.

In the narrative, indeed, in St. John's Gospel, we cannot but observe that this Evangelist hastens, as it were, to mention a third time when He gave this solemn benediction of peace: the three declarations of peace appear, indeed, all continuous in St. John's account, although the third is on the following Sunday. The first is when they were terrified and affrighted; secondly, after He had shown the proofs of Himself; and thirdly, afterwards, when Thomas was with them. Now whatever other points may be contained in this myste-

[2] Numb. xxv. 12, 13.
[3] Luke x. 5, 6.
[4] Matt. x. 40.
[5] Matt. x. 20.

rious, threefold repetition which this Divine Evangelist records, it may be supposed to signify this, that as the Levitical form of benediction is considered to indicate the Three Persons in one God, by its threefold form in the Name of the Lord thrice repeated, so also does this Blessing thrice given in the same form. Thrice does He declare "peace," thrice charges St. Peter to feed His flock, thrice appears to assembled disciples. This three times, therefore, not only implies the fullest confirmation, but also that consent of the Three Persons in One God, which is the bond of that peace which is in Christ, after three days raised from the dead. It is said of Him especially, that His dwelling is at Salem, that is, in peace; the inheritance of the earth, which He gives unto His own, the rest which the meek are to find in Him, is to be "refreshed in the multitude of peace;" perfect peace,—twofold peace,—peace, peace, this is their portion; "great shall be the peace of thy children[6]." This Evangelical peace it is which is falsely claimed by the hypocrite, saying, "Peace, peace, when there is no peace[7]," while he has nothing to do with peace[8]. But this overflowing of peace is to be the especial gift of the Christian Church, to those who shall be "satisfied with the breasts of her consolations" in the Gospel. "I will extend to her peace like a river[9];" "abundance of peace so long as the moon endureth;" and indeed beyond the duration of the moon, for "the mountains shall depart, and the hills be removed," but not so "the covenant of My peace," saith the Lord[1]. The very object and purpose of the kingdom of Heaven here below, is to "guide our feet into the way of

[6] Is. liv. 13. [7] Jer. vi. 14. [8] 2 Kings ix. 19.
[9] Is. lxvi. 12. [1] Is. liv. 10.

peace," and its end is that His servants may "depart in peace;"—depart in peace from His house here below, which is the House of prayer, and "rest in peace:" —and may have that His benediction here below ratified in Heaven, by that threefold and true fulfilment; when He our great High Priest,—Who in parting from His disciples on earth, lifted up His hands and blessed them[2],"—shall meet them again as they come from the grave, and ratify with His own lips His Father's benedictions, saying, "Come, ye blessed children of My Father," and shall give them the inheritance of everlasting peace.

Further, it may be added, that as religion in the Old Testament is "the fear of God," and in the New is "faith in God," so also in the Old Testament God is spoken of as "the God of Hosts," but in the New as "the God of peace," having received us by faith into His covenant of peace. For His hosts, as it has been well observed[3], are now for us, as He is to us the God of peace. "The Lord of Hosts is with us: the God of Jacob is our refuge."

This, therefore, is the great gift which Christ bequeaths to His Church until He again returns, a peace given in His Church and by His Church, and to be realized by the faithful amidst all the distractions of the world, "peace which passeth all understanding," peace incomprehensible and unspeakable, through Him Who has made our peace with God. No occasion is there for any thing on earth to trouble those whose minds are stayed on Him; they are to possess their souls in peace, in cheerful serenity, as was that of Abraham and the beloved disciple, who were ever in peaceful calm, "as seeing Him that is invisible," and walking with

[2] Luke xxiv. 50.

[3] Bp. Andrewes, Serm. xviii.

Him above the storms of this lower world. Who can say how much the peace with which the devout worshipper ever returns from God's house, may be owing to this declaration of peace, which His commissioned minister pronounces in His name? This peace we know, each in his degree, though it passeth all understanding, but whence it cometh we know not: much less do we know what peace may accompany the soul, when it departs from this world with the Church's blessing of peace, or how much may be owing to Christ's appointed ordinance of peace. But in all these things we know full well what our Lord's words would be: "According to thy faith be it unto thee."

HIS HANDS AND HIS SIDE.

St. John proceeds with stating, "*and having said this, He shewed them His Hands and His Side;*" but says nothing of the immediate occasion for so doing, after describing His wonderful appearance through closed doors, hastening to record the Divine Commission He conferred. But St. Luke has supplied us with all these circumstances of His recognition, mentioning that their terror and alarm which called for such palpable manifestations of His Body: as speaking of our merciful High Priest, "Who can have compassion on the ignorant, and on them that are out of the way;" and is Himself "touched with the feeling of our infirmities[4]." He says, "*But they, terrified and affrighted, thought that they saw a spirit. And He said unto them, Why are ye troubled? And why do doubts arise in your hearts? Behold My Hands and My Feet, that it is I Myself: handle Me,*

[4] Heb. v. 2. iv. 15.

and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke). This scene had been before typically pourtrayed in the chaste and affectionate Joseph, when he made himself known to his brethren. "His brethren could not answer him; for they were terrified at his presence. And Joseph said unto his brethren, Come near to me, I pray you." And again, "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you[5]." For as Christ's meekness to His nation was typified by the meek Moses; and His patience under affliction by patient Job; so His affection to His disciples, whom He calls His "brethren," by the affectionate Joseph. But a far greater occasion than this meeting of Joseph and his brethren seems to have a reference to this scene. For this terror of the disciples seems expressive of the alarm of human nature at the appearance of a spirit, or of seeing God; for which natural cry He had now in His mercy found a remedy by the Incarnation of Christ, in Whom we may see God, and live. As God had graciously promised long before: "According to all that thou desiredst of the Lord thy God in Horeb, saying, Let me not hear again the voice of the Lord my God, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee[6]." This voice of promise which came from the depth of the Divine councils was now fulfilled, "Why are ye troubled? Behold My Hands and My Feet, that it is I Myself." Thus also on another similar occasion of alarm, when they thought they had seen a spirit, as He walked on the waters of

[5] Gen. xlv. 3. 12. [6] Deut. xviii. 16—18.

the sea, He said, "It is I, be not afraid." But, on both occasions, it is probably His speaking by the Divine name, "I AM," that stills their fears; and "there is a great calm." So wonderful was it, and beyond the thought of man, that we should thus approach one "of our brethren, like unto ourselves," and find in so doing, that we are approaching unto God:—that in very truth God speaketh unto man, "face to face." "We have seen his day, that God talketh unto man, and he liveth[7]."

"*And when He had said this, He shewed unto them His Hands and His Feet*" (Luke). Here it may be observed, that there is a difference between these two Evangelists, for St. Luke says, "His Hands and His Feet;" St. John, "His Hands and His Side:" although both of these are of course equally true, yet St. John seems to have an especial object for mentioning "His Side," as he is proceeding to mention the declaration of St. Thomas with reference to this; and our Lord's calling upon him, in consequence, to feel His Hands, and thrust his hand into His Side. Besides which, the circumstance of St. John thus twice mentioning His Side, leads one necessarily to connect it with his previous strong asseveration on the piercing of His Side, when "he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." He is, throughout, the only one that speaks of his Lord's Side.

But here arises a subject of serious inquiry and most deep meditation, how it is that our Lord has still the marks of His sufferings upon His glorified Body; this circumstance is not once only mentioned, but they are brought forward as the strong and full indications of

[7] Deut. v. 24.

His Risen Body: to these He not only invites them to look and feel, but to Thomas to thrust his hand into those real wounds. Moreover, as if bearing those very wounds to Heaven, and again returning with the same, it is said "every eye shall see Him, and they also which pierced Him:" and His coming shall be with "the sign of the Son of Man." The Hands which He lifts up in blessing, both now and when ascending to Heaven, have the marks of His wounds. Cyril Alexandrinus says, He was proving thereby that death was overthrown, and that human nature had now in Christ put off corruption: therefore He shows them His Person, and His wounds; and then He requires of them to feel Him. St. Ambrose, that it was an image of our Resurrection, for handling is of the body: and our bodies are to arise. St. Augustin, that He retained these scars of His own free choice for our sakes, as a proof of the sameness of His crucified and glorified Body; and as the titles of His glories[8]. And in another place,—that as He showed these wounds unto Thomas, so it may be that He will show these wounds to His enemies at the last day; for it is said by the Prophet, "they shall look on Him Whom they pierced:" not that He may say unto them, as unto Thomas, "Because thou hast seen, thou hast believed;" but as saying, "Ye see the wounds ye inflicted; ye recognize the Side ye pierced; since both through you and for you it was opened, and yet ye were not willing to enter[9]." And St. Gregory more at length, that He retained these marks; "For He who destroyed death would not blot out the signs of death. First, that thereby He might build up His disciples in the faith of His Resurrection. Secondly,

[8] Epist. cii. 7.

[9] De Symbol. ad Catech. vol. v. viii.

that supplicating the Father for us, He might show what kind of death He endured. Thirdly, that He might point out to those redeemed by His death the signs of that death. Lastly, that He might declare in the judgment how justly the wicked are condemned[1]."

This is much; all that these mysterious things contain and signify we know not; yet still we cannot but see that they harmonize with other great truths respecting ourselves, and speak of the Crucifixion and Resurrection of Christ as combined and found together in wonderful ways. In His Resurrection He has His wounds: now it has been shown that all things in nature and providence bear the marks of Christ's death and resurrection in manifold analogies: all things bear the seeds of regeneration and future birth, although it be that, in cases innumerable, such laws are frustrated, so that they see not that second Resurrection, but correspond in nature to "the grass that groweth on the house-top," and withereth;—"whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom[2]." But itself and its seed perisheth for ever. So, likewise, in the same train of analogy, it may be observed, that every state upon earth that appears to flourish in man, unless it beareth also marks of his suffering, is supposed to lie under the judgment and indignation of Heaven. Every case of prosperity that had not its Cross was supposed by the Ancients to excite the jealous envy of the gods, and to have disease and death close at hand[3]. Such was set forth by the Father of History in that Egyptian King who relinquished all intercourse with his friend Poly-

[1] Aur. Cat. in Luc. Ox. Tr. [2] Ps. cxxix. 6, 7.
[3] *νόσος ὁμότοιχος ἐρείδει*, Æsch.

crates, the tyrant of Samos, because his prosperity had no flaw or check in it; it was, in short, but this, that he found not in him the marks of suffering, which belong to humanity on earth: that "something of bitterness which springs up in the midst of the fountain of sweetness[4]," is the only pledge of its safety to man.

But more particularly is all this to be found in Christians, and the Christian's state and duties. Our Lord is going about for forty days in His Resurrection, bearing about His wounds; what is this but expressive of the trial of His elect, through the period of their probation? Though they be with Him in His Resurrection, and have their life hid with Him in God, yet it is to bear about the marks of His wounds. Nay, as they are members of His own Body, His own flesh, and His bones, therefore they in the body also must be like Him: of those who are too high in spirits, and require nothing but high confidences in religion, it may be said that they would be with Christ in His Resurrection without His wounds: they have to learn humiliation. And this mystery pervades all our Blessed Saviour's Resurrection. He is risen on the eighth day, the day of Circumcision; which implies not only a new name and a new creature, but mortification also, and sacrifice. Thus Christ's risen Body speaks our condition here as risen together with Christ, and as walking with Him in Heavenly places; but still as "bearing in" our "body the marks of the Lord Jesus[5]" as ever "bearing about in the body the dying of the Lord Jesus; that the life of Jesus might be manifest in our body[6]." The indications of His Passion are the proofs of His Resur-

[4] "medio de fonte leporum
Surgit amari aliquid." LUCRET.

[5] Gal. vi. 17. [6] 2 Cor. iv. 10.

rection. And as in His Divine Person to the eyes o beholders, so also in His two Sacraments, Christ Cruci fied and Christ Risen are combined. As His wounds are the proofs of His Resurrection, and His sufferings the pledges of His Glory; so in Baptism we are buried with Christ, in order that we may be risen together with Him; so in the Eucharist we partake of the blood from His wounds, and also of His new life. In like manner Christian action must partake of both, of Christ Crucified by mortification, of Christ risen by Heavenly-mindedness; and as the Sacramental sources of the Christian life hold the two in mystery, so in our life the myrrh must be ever blended with the sweet spices,—mortification of the flesh with the hopes of Heaven. "A bundle of myrrh is my Well-beloved to me," say the holy Canticles[7]: that love with which the mystic Bride groom is united to the Bride, is all redolent of suffering sympathy of mutual suffering is the bond of that union "The King's daughter" must leave her "own people and her father's house," before "the King shall have pleasure in her beauty[8]:" and this speaks of sufferin in the flesh, of rending ties of nature and heart-bonds "All her garments smell of myrrh," as well as aloes an cassia, "out of the ivory palaces," whereby she hath bee made glad: her wine is mingled with gall; mortifica tion and bitterness are in all her sweetness, and blen with the fragrance of immortality. She keeps the feast val of the Lamb, but it is with bitter herbs. So Chri Risen bears His wounds to confirm our faith, and teac us patience, to build our faith upon suffering: as the are marks of His sufferings, by which He purchase immortality and glory for us, still in His flesh; so ou bodies, also, must be subject to signs of mortification,

[7] Cant. i. 13. [8] Ps. xlv.

we would reign with Him. And, as our Lord showed His disciples His wounds, so must we consider Him, even unto the end, as showing us His wounds, as pledges of our pardon and fountains of grace, as encouragement to suffer with Him, and refuge in our own troubles. By the contemplation of these His wounds, do they become imprinted on His elect. This union, indeed, of death and life, of burial and resurrection, of suffering and joyfulness, earthly death and heavenly life, human burial and Divine resurrection, tribulation in the flesh and gladness in the spirit, this is the state of Christ's people upon earth, because the death and Resurrection of Christ are both fulfilled in them. This was set forth by His new and spiritual Body risen from the grave, but still in its incorruption bearing the marks of death. And as the true disciple knows and recognizes his Lord from these marks of suffering and death even in His glorious Body, so also is the true disciple known of his Lord from these signs which he bears. Our Lord knows His true disciple by the marks he bears of being crucified and dead with Him: for they that suffer with Him shall also reign with Him. He knows His own by finding on them these marks of His sheep, for whosoever doth not bear his cross daily, and come after Him, cannot be His disciple.

But if on the body after death wounds remain for a sign, how much more indelibly on the soul! the wounds and scars which sin hath caused, even Socrates of old thought might survive after death, and come before the great Judge[9]; and, doubtless, something happens equivalent to this, that the marks of past sins continue unremoved by death. Fearfully, indeed, and wonder-

[9] Plato, Gorgias.

fully, are we formed and situated. Hide me, O Lord in these Thy wounds, from myself and from the world in the contemplation of these let my remaining days be spent, that I may bewail myself a little before I go hence; these wounds we ourselves have made by evil deeds; and these wounds we all, in a little while, shall see. Let us meditate on these Thy wounds till they are imprinted on our own spirits; engrave Thou them on our hearts; from the fountain of our hearts let them flow afresh, and give the colour of thy wounds to our actions also, that they, too, may be washed thereby. Thou bearest still Thy wounds, that our wounds may be healed therewith: Thou bearest them in order that we might not bear them: that Thou mayest show them unto Thy Father, and plead for us, for by Thy stripes are we healed[1]. Again do they seem to flow afresh at my sins: again to flow forth for me, that the Cup of Thy suffering may be the Cup of my salvation: would that, for Thy blood, I might render back my tears, that both might together flow: but this, too, is sealed up in the fountain of Thy charity: but that Love which made the Water and the Blood to flow from Thy dead Body, can open this fountain in me also, that am "twice dead."

HE ATE BEFORE THEM.

But these, His wounds, are not all the proofs of our Lord's Resurrection; there are others, also, of a far different kind. "*And while they were still doubting for joy and wondering, He said unto them, Have ye here any meat? And they gave unto Him a part of a broiled*

[1] Is. liii. 5.

fish, and of an honeycomb. And He took, and did eat in presence of them all" (Luke). This was the strongest proof that could be afforded them of the reality of His living Person. Thus, on raising the daughter of Jairus, He ordered that meat should be given her; and Lazarus sat at meat with Him after he came from the grave: and, perhaps, the action has some mysterious connexion with the many occasions on which the kingdom of Heaven is spoken of under the terms of eating and drinking[2], and even by our Lord Himself. As, at the Paschal Supper, He spoke of not drinking again of the fruit of the vine till He should drink it new with them in His Father's kingdom; and, at another time, of them who should be received into His kingdom, that He would "make them to sit down at meat:" and the like. Add to which, that remarkable description of His present kingdom, "Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me[3]; where the expression, "I will sup with him," is very mysterious, as having a reference still more closely bearing upon this point. For herein there may be contained one knows not what great secret of godliness. And thus, since Christ hath, after His Resurrection, eaten with us of earthly food, so our earthly food becomes to us Divine food: we eat with Him here; and the "table prepared in the wilderness" becomes in Heaven "the Marriage Supper of the Lamb;" we partake as children of the Resurrection of Divine food, by which our souls and bodies are mysteriously made to assimilate with His Risen Body, and to become (oh, the awful and overwhelming thought!) One with it. Now, in-

[2] See Vol. Stud. Gosp. p. 212.

[3] Rev. iii. 20.

deed, was it fulfilled, that "they saw God, and did eat and drink [4]."

But as in all actions of Christ that which is most Divine, and that which is human, are so wonderfully combined, so it may be in this also; for, independently of the very highest mysteries which may have been contained in this circumstance, by His thus eating with them, they might also behold a great characteristic of their Heavenly Teacher, Who ever humbled Himself, and condescended not only to eat with them, but to take hold of those familiar things which were before Him, in order to teach them; the cup and the platter, their washings, and such common things, He made to minister to Divine instruction. And now, in like manner, while they were at Supper, He takes of what is before them, to give evidence of His immortality and Godhead. All these things were the most natural means, so to speak, of showing them the sameness of a living Body; yet they are full of wonder and mystery, that we approach not too near to pry into His Nature; it was the same Body, and yet, in a manner, not the same; It could be seen and touched; could be handled and felt; ate and drank; but, though capable of being seen and touched, It could pass through closed doors; It had wounds, but those were signs not of weakness, but of power and Divine purpose: He ate and drank, not, as St. Augustin says, from necessity of nature, but from power of the will; not, as Bede beautifully says, as the earth drinks in moisture, from want, but as the Sun imbibes the same, from power. It was the Same, because It could be known and recognized; yet not the Same, as He could walk with disciples while their eyes could not

[4] Exod. xxiv. 11.

discern Him. To pass through closed doors, one would have thought, was as much a proof of a spirit, as these signs before them were of a material body: and yet our Lord assures them otherwise, and that these signs, wrought before them, were sensible evidences of the same risen and true body. May we not, therefore, say with St. Paul, "It is sown a natural body, It is raised a spiritual body?" It is not a body, if we speak of a natural body: it is a body, if we speak of a spiritual body. And of these things, indeed, by His inherent Divine Power, He gave indications even previous to His Resurrection: as, at His Transfiguration, when It was, indeed, the same Body Which had appeared to have no form, nor comeliness, nor beauty to be desired, yet was changed and glorified like the sun; and so, likewise, when He walked on the waves of the sea; and when He fasted forty days and forty nights, It was the same natural Body, but indicating hidden Divine powers within. Moreover, as if to indicate that He would take His elect into participation of the same power of Resurrection, and to be "like Him;"—on the first of these three occasions, Moses and Elias were seen with Him in glory; in the last, He had admitted them to foreshadow the same power, by their fasting forty days and forty nights; and, when on the sea, He invited St. Peter, also, to walk on the waves with Him. So does He now eat and drink with them, that they even in that new life may eat and drink with Him. And, as thus beforehand, He showed His Body to have a hidden life within: so, the changes which our own bodies are subject to by nature, seem calculated to teach us the same truth; for the body is the same, though at one time diseased and loathsome, at another blooming and healthy; it is the same body in youth and

in old age; even as the trees are the same in all the vicissitudes of seasons, giving pledges thereby, that even in winter they have within them all the hidden life and glory of Resurrection. So that these changes, in the same body, are not rightly subjects of melancholy thought, but memorials of resurrection, and of Him Who shall change our vile body, that it may be like unto His glorious Body, by that mighty working whereby He is able to subdue all things unto Himself. For, in some mysterious sense, we are assured that not a hair of our head shall perish; as, in the eyes of Him Who knoweth our substance, yet being imperfect, while fashioned beneath in the earth, and in Whose book are all the members written of that imperishable body.

THE BROILED FISH AND HONEYCOMB.

Perhaps, before passing from this subject, we should notice the food here specified on this marvellous occasion, and what it may signify in mystery, respecting the support of the new and regenerate life of Resurrection. The "broiled fish," St. Augustin says, "is Christ Crucified;" "burnt up," as Bede adds, "by the anguish of His Passion:" this Christ here represents His Church as partaking of in Him. And thus, in his Confessions, St. Augustin speaks of the earth feeding "upon that fish which was taken out of the deep, upon that table which Thou hast prepared in the presence of them that believe[5]." One cannot but remember, that the creation of the fish was on the same day in the Week as the appointment of the Eucharist; and that, on the two occasions of the miracles of the loaves, the fish also are

[5] Conf. B. xiii. 21.

expressly added; and that, at that mystical repast, in the last Chapter of St. John, our Lord eats with His disciples both fish and bread. Our Lord had now come, like Jonas, from the bosom of the deep. And we know, moreover, that the fish was the great emblem of Christ in the early Church, arising, of course, from reasons more deep and extensive than that of the mere anagram or acrostic. And, as the emblem of Christ is that, also, of His Members and of His Church, we may remember that the type of the Church is the net gathering fishes, and that the Apostles are "fishers of men;" that it is in the waters of Baptism that we have our new and second nature. And St. Augustin, speaking of the bread, the fish, and the egg, as opposed to the stone, the serpent, and the scorpion [6], explains the fish as faith in things invisible, either on account of the waters of Baptism, or from its living in invisible places, or from its not being shaken by storms.

Of the honeycomb, the same writer says, speaking of the honey and honeycomb in the Psalms,—that the honey signifies the open doctrine of wisdom, and the honeycomb, that which is derived from the more abstruse Sacraments, as from waxen cells. And here we cannot but remember the honey that came from the dead Lion, so that corruption yielded sweetness;—the expression, "with honey, out of the stony rock, have I satisfied thee;"—that which was the food of John the Baptist in the wilderness;—the honey which lightened the eyes of Jonathan;—the new land flowing with milk and honey. For, in all these places, the honey may well signify Divine contemplations. Theophylact, indeed [7], speaks of the "broiled fish" as signifying, that having burnt

[6] Quæst. Evang. lib. ii. 22. [7] Aur. Cat. on Luke.

by the fire of His own divinity our nature swimming in the sea of this life, He made it divine food; and that, which was before abominable, He prepared to be a sweet offering to God, which the honeycomb signifies. Or, he suggests, that the broiled fish may be the active life, and the honeycomb the contemplative.

Of these and the like interpretations, as of all things high and transcendental, it may be said, "he that can receive it, let him receive it;" and let not others be offended. The ascetic life will see the invisible things of God, while others do not: they who are on the mountain may see and speak of objects afar off, which they cannot see who are content to live on the plain. To him that dwelleth in the wilderness, the stony rock may supply honey, and, if he is satisfied therewith, let not those, who live delicately in kings' houses, complain.

Further, it may, in conclusion, be observed on this subject, that as St. John seems afterwards, in his Epistle, to allude to our Lord's former gracious act of condescension, in allowing them to see and feel His wounds, showing, thereby, how deep an impression it had made on his mind, dwelling in heart on that Body, "Which we have seen with our eyes, which we have looked upon, which our hands have handled:" so, also, would it appear, from the subsequent mention of it by St. Peter, how much the disciples had thought, afterwards, of this His most endearing action, of eating and drinking with them: for he speaks of it as the especial proof of His Resurrection; that He was showed openly, "to witnesses chosen of God, even to us who did eat and drink with Him after He rose from the dead[8]."

[8] Acts x. 41.

These His signs, which He showed before them, are, in some respects, similar to each other in character; and yet are, also, distinct and different in their purport. His wounds were signs of death and suffering; His eating and drinking speak of life and restoration; and both alike are full of emblems, and significations of things spiritual. As His wounds spoke of our being crucified, mortified, and dead with Him, even in this our regeneration; so does His eating and drinking with us signify, that even in this our daily dying, we have to put on a new life, and to live together with Him; putting on Christ in all things in spiritual resurrection; Who unites us unto Himself in His dying and in His life. But Angels have ate and drank with man; no Angel hath ever showed his wounds: this latter sign, which speaks of death, belongs to Christ alone as the Son of Man, the endearing communion of His sufferings; the other speaks of the new life which is in Heaven, for them that are as the Angels of God. Of this latter, St. Augustin writes, with touching beauty, as if our Lord said by these things, "To My life I invite you, where no one dieth, where there is life truly blessed, where food turneth not to corruption, where it refresheth and faileth not[9]. Behold, whither I invite you to the country of Angels, to the friendship of the Father and Holy Spirit, to the everlasting Supper, to brotherhood with Me; finally, unto Me Myself, unto My life I invite you. Will ye not believe that I will give unto you My life? Hold My death as a pledge. Now, therefore, while we live in this corruptible flesh, by changing of our manners, let us die with Christ; in love of righteousness, let us live with Christ: for we shall not

[9] Ubi reficit et non deficit. ORIG.

receive that blessed life, but when we shall ourselves also have come unto Him, Who hath come unto us [10]."

One word more on these twofold signs of death and life. As the wounds which He showed them were miraculous and mysterious, as existing in an incorruptible Body; so, also, no less so is this His eating and drinking with them in His kingdom. For, to eat and drink, are the actions and attributes of flesh and blood; yet "flesh and blood cannot inherit the kingdom of God." But this is written of that flesh and blood which hath in it the taint of the first Adam, of which it is said, that "they that are in the flesh cannot please God:" and if they cannot please God, they cannot have life. But here the flesh and blood, of which these signs and tokens in our Risen Lord prove the reality, are of the last Adam, Who is made a quickening Spirit, and Who says, "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life." All this, therefore, has on it the savour of incorruption, and is of that new life which is hidden with Christ in God, according to which we partake of His Flesh and Blood, which is "meat indeed," and our bodies are made clean by His Body, even as our souls are washed by His most precious Blood; we are even of His own flesh, which He nourisheth and cherisheth. And, therefore, if He deigns to partake of flesh and blood with us, His children [1], and the properties and actions of the same, it is not that corruption can, in any sense, inherit incorruption, but, that this corruptible in Him, puts on incorruption, and this mortal puts on in Him immortality: so that death is swallowed up of life. And thus as He died, in order that we might not die; so does He bear about His wounds in His glorified

[10] Serm. ccxxxi. In dieb. Pasc. [1] Heb. ii. 14.

Body, showing that He is willing to partake of our sufferings, in order that we might be presented unto Him with glorified bodies, "without spot or wrinkle, or any such thing;" without any scar or blemish of former sorrows and sufferings. Oh, the inconceivable mysteries that are bound up in that one great mystery of the Incarnation of God, the Word made flesh, and tabernacling among us! Oh, the unspeakable wonders that are in that word Immanuel! And, to bring these things down to our own hearts, how immeasurable the importance of the things that are done in the body! the value of members that are made the instruments of righteousness,—the tongue, the feet, the hands, the eyes, that speak, and walk, and handle, and see, according to the mind of Christ dwelling within; as living, and moving, and having their being in Him. And how great the misery of those who, even now living in His marvellous Light, yet are in the flesh, and follow the will of the flesh, and sow to that flesh of which they shall reap corruption.

This, then, was the most joyful and the most wonderful of all feasts that the world has ever beheld, either before or since, when the disciples were with Christ in His Resurrection, "eating and drinking with Him at His table in His kingdom [2]." And the exceeding happiness of it is described in the beautiful simplicity of the beloved disciple's own words, perhaps more expressive of his own feelings, even than of those of others: "*Then were the disciples glad when they saw the Lord*" (John). For it was He of Whom it is written, "in Thy presence is the fulness of joy." And even St. Luke speaks of their very doubtfulness arising from the greatness of their joy: "They were doubting for joy," he

[2] Luke xxii. 30.

says, "and wondering." As the patriarch of old,—they "told him, saying, Joseph is yet alive:" "And Jacob's heart fainted, for he believed them not[3]." So surpassing all thought was the fulfilment of our Lord's promise: "Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." It was, indeed, a joy differing from all worldly joy in its real and substantial nature, a pledge and earnest of a higher fulfilment, which will be hereafter, into which they that are admitted shall scarce believe for joy and wonder; when "doubting for joy and wonder," they will say, "When saw we Thee an hungred and fed Thee," that for a requital we should now "eat bread in the kingdom of Heaven," and be admitted to the Marriage Supper of the Lamb?

Now the points last spoken of manifest, more especially, our Lord's humanity, and the living reality of His Risen Body: others, again, intimate His Divinity more particularly, as His appearing before them when the doors were closed, and His knowing the thoughts of their hearts, and the doubts that troubled them; His showing His complete conquest over death, and afterwards, as St. Luke records, His opening their minds to receive the Scriptures; but the consideration of this is reserved for another place.

COMMISSION GIVEN TO APOSTLES.

And now that our Blessed Lord had calmed their minds by His all-powerful word of peace, had quieted their doubts by manifest tokens of His Presence, had afforded them proofs of His Godhead and His Man-

[3] Gen. xlv. 26.

hood, and, it may be, enlightened their minds by unfolding the Scriptures, He now transmits to them that great commission which He had received from the Father. For up to this time He had been the great and visible Apostle and Bishop of His Church, which was now left without a visible head, and therefore He hastens, as it were, immediately to commit this to the Twelve, that He may be one in many, and they though many be all one. Thus the father of the faithful, whose body was now dead, is by faith seen living in the Twelve Patriarchs; the stem that hath sprung from the dry root of Jesse spreads itself anew in Twelve branches; the rod of Aaron hath come forth full of blossom; the Cross, that tree of Life, puts forth its branches by the crystal waters that flow from the throne of God, and bears Twelve manner of fruit and leaves for the healing of the nations. The Twelve stones are being laid for the foundation of the City of God. Our High Priest hath put on His change of raiment, and is adapting these Twelve stones to His breast, wherein the Urim and Thummim will be found; for He is Himself to speak no more, but is turning unto God, and God will speak in them as upon His breast. The Priest after the order of Melchizedeck is departing; and the Priesthood is left below, which is like Levi in succession of power and office, like Melchizedeck in Divine gifts of that good Spirit Whose comings and goings are unperceived of the world. The orders of the ministry had been as yet preserved, for Christ had been as the Apostle of God, or Bishop and Head, and Chief Pastor; and the Twelve represented the order of the Priesthood, and the Seventy the order of Deacons below. But now He consigns to the Twelve the Apostleship, and they to others the Priesthood and office of Deacons. Partaking of the twofold character of Levi and Melchi-

zedeck, this dispensation has, outwardly, the form of the Jewish economy; yet has, also, Divine and supernatural powers, as flowing from Him Who is God as well as Man; which Divine powers St. John, as teaching of our Lord's Divinity, now records. Though we receive sufficient testimony of these things in the records of Apostolic acts, and in the Churches of Apostolic institution, yet the more palpable and public declaration of them was, for other reasons, inexpedient and impracticable, and for this, that it would have increased the enmity of the Jews, as re-establishing in form and substance, and superseding the structure of their own economy; this being the form itself seen in the Mount, of which theirs was only the pattern, for the shadows of the Law were to fade away, by little and little, before the Sun of Righteousness, as He gradually arose.

It was, therefore, now as meeting them for the first time thus assembled, that our Lord, by this act, conveys to them His own Apostleship and Episcopacy. "*Then said Jesus unto them again, Peace be unto you: as the Father hath sent Me, even so I, also, send you*" (John). In order to prepare them for so great a gift, He first of all again pronounces His peace, in a higher, doubtless and fuller sense than before. The repetition of it is indeed, as if they had not before received this peace; and in this respect it is similar to many other gifts and promises, which are spoken of as if given and received for the first time, when already, in some measure, bestowed. Thus our Lord speaks as of something future, that they should believe in Him,—that they should love Him,—that He would manifest Himself unto them, although these things had existed before; they had already believed and loved Him, and He had already manifested Himself to them. And the reason of all this is, because His gift

are infinite, and all that is already given is as nothing in comparison with all which He has to bestow. As their former knowledge was as ignorance, their light as darkness, their faith as unbelief, their love as no love, so the peace already given is as no peace, on account of the exceeding increase which He is able to confer. And moreover, when He before pronounced "peace," they received it not from Him as Christ, for they thought Him a spirit, but now with fuller power they receive it from Christ. In addition to which considerations, the declaration of peace in this place, in connexion with what follows, is evidently not only the Divine benediction upon them, but also a conferring on them the power of Priestly benediction as well as absolution: "Peace be unto you: as the Father hath sent Me, so I send you." "We know," says St. Augustin, "that He is equal to the Father, but these words indicate the Mediator between God and man, for He places Himself between the two; the Father sends Me, and I send you." And St. Gregory takes this peace, in connexion with their mission, in another manner also: "That as the Father, notwithstanding His great love for the Son, hath sent Him to suffer; so the Son also, when He sends them to suffer persecution, has the same love for them[4]." In the latter sense, therefore, it would be, as My Father out of love sent Me to suffer; so I out of the same love send you, though it be to suffer. Or it might be, as My Father sent Me to make peace, to reconcile all things unto Himself; so do I send you as ambassadors of My peace, and to bear My ministry of reconciliation; as St. Paul says, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God[5]." Or again, as My

[4] Aur. Cat. in Joan. [5] 2 Cor. v. 20.

Father hath sent Me forth with the Holy Ghost and with power, so also do I send you; for as "God anointed Jesus of Nazareth with the Holy Ghost and with power[6]," so that He went about healing those that were oppressed of the devil; so did He anoint them with the same power, that they, also, might cast out devils in His name, showing that God was with them. As He said, "I appoint unto you a kingdom, as My Father hath appointed unto Me." And again, as the words indicate the Mediator between God and man, so do they express at the same time, equality of power with the Father as the Father sent Me, so I, with equal authority, send you. All is wonderful and beatific union; all is a bringing back to the union, which is in God: for "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." As it is expressed in that our Blessed Lord's last sanctifying prayer for union, "As Thou hast sent Me into the world, even so have I, also, sent them into the world." And it is in order to bring all mankind into this union,—"that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be One in Us[7]."

Here again, as all is in order and Divine intention we may infer that something is intimated by the fact that in this conferring of Apostolic powers, one of the Eleven is not present. The judgments of the Lord are like the great deep,—His mercies reach unto the clouds,—His commandment is exceeding broad, and this His Divine commission, extends to the end in depth and height, and breadth: these powers are conferred on the Apostles, not as individuals, but as representing the Church. Thus Thomas, though absent, partak

[6] Acts x. 38. [7] John xvii. 18. 21.

of the same gifts, even as St. Paul did afterwards, when designated by Christ to the same office. As when the spirit of power that was on Moses was taken from him and conferred on the seventy elders, Eldad and Medad, who remained in the camp, had the same powers imparted unto them also. Moreover, not only were not all the Apostles present, but some also were present who were not Apostles; for the two disciples from Emmaus were there, and found "gathered together the Eleven, and those that were with them." This, also, is as it has ever been since in the Church, that in conferring of Apostolic powers, the laity are likewise present as witnesses of the same. But what are the gifts that He gave? for every word now in the Resurrection is full of power unto the end, of which the former things were shadows. He that sendeth unto the war "girdeth with strength unto the battle."

HE BREATHED ON THEM.

"*And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever* sins *ye retain, they are retained*" (John). The question here is, what our Lord signified and bestowed by these gifts. That He thus conferred upon them great and real gifts, none can deny; yet it could not be the power to heal the sick, or to cast out devils, or to work miracles, for this He had before bestowed on them and others; nor was it the mere enlightening their minds, for He had already opened their hearts to understand the Scriptures, the Father had already revealed the Son to them; nor was it the promised Comforter, Who was to lead them unto all truth, and bring

all things to their remembrance, for He was not yet come; nor were they the extraordinary gifts of the Holy Spirit, which should furnish them with power to convert the world, for our Lord said afterwards, that they were to continue in Jerusalem until they should receive power from on high; nor were they the ordinary gifts, as they are considered, of the Holy Ghost, for these were already, in some sense, given; as "no one can say that Jesus is the Christ, but by the Holy Ghost:" and yet in their fulness were not yet imparted "for Jesus was not yet glorified." Yet they were doubtless, very great and especial gifts; and the very order and connexion of the words, and the whole passage, sufficiently explains their nature,—gifts of the Holy Ghost, as sent and given by Him, in conferring on them, as the words imply, Apostolic powers in His Church. The meaning of the whole passage is very obvious, when the different parts of it are taken in connexion with each other. Our Lord first of all delegates to them His own Apostleship, and then confers Divine powers to execute the same; and thirdly, pronounces the meaning and extent of those powers. "He breathed on them," in sensible token of the power that He gave. Every thing in His Church is henceforth Sacramental, and so now, with an external sign, did He impart the invisible power; even as the Godhead and Manhood are united in One Christ never to be divided. Thus at the Last Supper He had given the Bread, in visible sign of that true Bread which cometh down from Heaven, which at the same time He conferred; so now was His visible Breath the token of that invisible Breath which He, at the same time, bestowed upon them from Heaven. He created them Apostles, and then breathed into them the Life of that Apostleship. Thus as He

had breathed into Adam the breath of natural life, does He now breathe into His Church the breath of spiritual life; and man became, in a higher and better sense, a living soul, being the Image of God, and bearing authority in a higher way than the first Adam: "Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet[8]:" and as the gift is confirmed in this mission, "I give you power to tread on serpents and scorpions, and on all the power of the enemy[9]." The Word, Who made the world, is He Who now regenerates the same: in Him was Life, and the Life was the light of men.

Three comings of the Holy Spirit are mentioned with an external sign: the descending dove at Christ's Baptism betokens His perfect innocence; the fiery tongues on the day of Pentecost, the Spirit's power to convert the world; and now the Breath of Christ, His creative and regenerative Breath. For the Breath of the Almighty giveth life[1]:—by the Breath of His Mouth were the hosts of Heaven made[2]:—and, when His Breath goeth forth, He shall renew the face of the earth[3]. Thus, in the substance of Christ, as God and Man, we have our second life. There may be, also, something in this action of our Lord's of a pre-significative external emblem, as in other remarkable circumstances. Thus Christ's raising the dead on the last Day was set forth by this raising of the dead in the Gospels; the glorified bodies of the Resurrection, by His Transfiguration; and thus it may be now, that His Breath goeth forth with real power indeed, but prefatory and significative of the time when He shall appear as God and Man, and by the Breath of His Mouth the new Heavens

[8] Ps. xci. 13. [9] Luke x. 19. [1] Job xxxiii. 4.
[2] Ps. xxxiii. 6. [3] Ps. civ. 30.

and the new earth shall be made in the Regenerati
of all things.

Here also, again, it must be observed, that it is t
third time when these powers are conferred, as intim
ing the reality, and the greatness, and the fulness
the gift. For before it had been conferred on St. Pe
after his confession, in the sixteenth chapter of
Matthew, when the Keys were assigned to him; a
afterwards, in the eighteenth chapter, when the sa
power of binding and loosing is imparted to the Twel
or to the Church in them; and here to both combin
to Peter and to the Twelve; after Christ had previou
appeared unto St. Peter, and thereby sealed his f
giveness, as if then sending him to bear that remissi
to others. Or in a stricter sense they might be co
sidered, not as powers thrice consigned to them, b
rather as gifts twice previously promised, but now
stowed. For on the two former occasions it may
observed, that it is expressed in the future tense,
will give thee the keys," and "whatsoever ye sh
bind;" but here it is emphatically in the present ten
as already given, and with immediate power, "they
remitted," "they are retained." And again, this thr
fold imparting by degrees, as it were, of the fuller a
more abundant gift, is analogous with all the dealin
of God. Every dispensation has in it the preparati
for another to succeed: the wilderness had in it ty
and emblems of Canaan; Canaan, of the Heavenly
heritance; the Law had the Gospel in type and embr
the Gospel had the kingdom contained in all its a
logies; the Transfiguration was the pledge and earn
of the glorified Body of Christ's Resurrection. So Ch
in His sojourn in the flesh gave intimations of fut
powers to be given at His Resurrection, and these, ag

precursory and pre-significative of things in Heaven. Thus His twice driving the Jews out of His Temple was but typical and significative of what He was about to do after His Resurrection in His Church. There are, moreover, peculiar significancies which mark the time and circumstances of the gift. It was on paying the ransom and breaking the bonds of death, that He instantly, as it were, and at once, to the assembled Church confers His gifts and powers of forgiveness. They are, likewise, the especial gifts and powers of Christ; He had said that He would send the Holy Ghost from the Father, and that the Father would send Him in His Name; and here, by imparting the Holy Ghost, He showed that the Holy Ghost proceeded from the Son as well as from the Father. But now He imparts the Spirit in a peculiar and especial connexion with the forgiveness of sins, and therefore He is here given by Christ Himself: for though the Three Persons be One in sanctifying the Church, yet these powers are the fulfilment of what He had already been showing and declaring in all His ministry, "that the Son of Man hath power on earth to forgive sins [4]." And these were now more fully to be exercised, when, as He soon after states, "all power in Heaven and on earth is given" Him in His kingdom as God and Man. For no one can forgive sins but God only [5]. The Son of Man, as God and Man, bears the keys, and commits them to His Church on earth.

This general view of the subject falls in with the consent of sacred antiquity. "This corporeal breathing," says St. Austin [6], "was not the substance of the Holy Spirit, but the demonstration, by means of a suitable signification, that the Holy Spirit proceeded not

[4] Matt. ix. 6. [5] Mark ii. 7. [6] De Trinit. c. 20.

only from the Father, but also from the Son." "And yet," says St. Chrysostom, "a person would by no means be in error, who says that they did then receive some power of Spiritual Grace, not for raising the dead, and working miracles, but for forgiving sins; for the gifts of the Spirit are manifold; and therefore He adds, 'Whose soever sins ye remit, they are remitted,' &c. For the power of working miracles was that which was given after the forty days, when they received power from on high[7]." And St. Augustin, in another place[8], that "this gift of the Spirit was in order for that which immediately ensues, of the remission and retaining of sins." Thus also St. Ambrose, when speaking of the promise of the Holy Spirit in St. Luke, and the gift of the Holy Spirit in St. John, says, "There seems no contradiction, since there are diversities of graces. One operation He breathed into them there, another He promised here. In the former, the grace of remitting sins was given, which seems more confined, and therefore is breathed into them by Christ, that you may believe the Holy Spirit to be of Christ, to be from God: for God alone forgiveth sins. But Luke describes the pouring forth the grace of speaking with tongues." And St. Athanasius, in like manner, that "as our Lord, by making clay to anoint the eyes of the blind man, showed that He was the Maker of Mankind: so by breathing on His disciples, did He show that it is He Who gives men the breath of life; as formerly He breathed into Adam. By His saying, 'Receive ye the Holy Ghost,' He gave them power and grace to forgive sins; but by the coming of the Holy Ghost, He gave them the virtue of Baptism, and of working miracles." And, indeed, St. Augustin

[7] In Joan. Hom. lxxvi. [8] In Joan. Tract. cxxi. 4.

speaks of this being a gift of the Spirit so distinct from that "power" with which they should be "endued from on high," as Christ afterwards promised, that with reference to the words "the Spirit was not yet given, because Jesus was not yet glorified;"—he adds, "Twice was He glorified, and twice was the Spirit given." First, at His Resurrection was He glorified, and said, "Receive ye the Holy Ghost;" secondly, at His Ascension, when He entered into His glory, and sent down the Holy Spirit. Once more will He be glorified, at the Day of Judgment[9].

These are, therefore, gifts as incontrovertible and substantial as were ever conferred on man; and the exercise of them should be as visible as our Lord's Human Divine Person was, when He bestowed these powers, and as that Breathing, by which He confirmed them with a sensible action. The Apostles on whom He conferred them were frail, and half-wavering in faith; therefore, the imperfection of the earthly vessel hinders not. But, for the full efficacy of gifts, so awful and mysterious, it is necessary that there should be some analogy in the persons; for He that sendeth, and they who are sent, are in a manner one. As the Father sent Christ, so did Christ abide in the Father, Who did the works: they, therefore, that are sent, must abide in Him that sends them by love; must abide in Him by mortification. For although the authority be equally Divine, whether acknowledged or not, yet the manifestation of it to men must be by works; for Christ manifested His commission by the works which the Father gave Him to do. As Christ appealed to the Baptist as setting forth His commission, so those who are sent by Him

[9] Serm. cclxv. 8.

may appeal to the Prophecies going before of them: but they must remember, He had a greater witness than the Baptist, in the works which His Father gave Him to do.

But St. Augustin, on this passage, speaks of this power of remitting and retaining sins, as residing in the Church herself: and certainly the latter place in St. Matthew, where the keys are given, is in speaking of the Church, which would seem to favour this interpretation. He says, "The love of the Church, which through the Holy Spirit is shed abroad in our hearts, remits the sins of those that partake of the same, but retains the sins of those who do not[10]."

Still, day by day, and each morning and evening, as the dews of Heaven on the parched herbs, so does this Absolution fall on our ears: "the dew of Thy birth," which "is of the womb of the" everlasting "morning;" "Thy dew, which is as the dew of herbs," under the influence of which, says the Prophet, "the earth shall cast out the dead[11]." Would that we might never fall short of so great a gift, that as at the Voice of Christ our captive chains might drop off, and our grave-clothes be loosed, and let us go free daily into new life. As the flower in its cup retains the drops from Heaven, so may we retain these dews of forgiveness, against the sun of this world falls daily on our head, that we be not utterly parched thereby. As the dry earth to the summer Heavens, as the eyes of a maiden look to the hands of her mistress, so let us daily look up for Thy Sacramental grace of forgiveness: on the comings on and the departure of day, let Thy dews fall from the Cloud that leads us through this wilderness: in the barren cold of our desolate hearts, it shall be as the hoar-frost on the

[10] In Joan. Tr. cxxi. 5. [11] Isa. xxvi. 19.

ground, which they gathered up and said, "This is manna[1]," the food from Heaven. And in the drought of the dry wilderness, it shall be "like a cloud of dew in the heat of harvest[2]."

But, alas! those keys not only open the gate of life, but close it also; there are in Christ's hands, in His kingdom, not only the keys of Heaven, but of Death and Hell; as those keys now open Heaven, so shall they shut up in Heaven hereafter those that are there, with gates never to be again unlocked, for they shall never "go out;" and shall shut up, never to be again opened, the gates of Death and of Hell. These gifts which He has consigned to His Church on earth, are the awful representatives of those things: and that they have power in Heaven, when exercised on earth, it would be infidelity to doubt.

"Full of the past, all shuddering thought,
Man waits his hour with upward eye,—
The Golden Keys in love are brought,
That he may hold by them and die.

"But touch them trembling; for that gold
Proves iron in the unworthy hand,
To close, not ope, the favour'd fold,
To bind, not loose, the lost soul's band."

LYRA APOSTOLICA.

THOMAS DISBELIEVING.

A whole week now intervened, without any appearance of our Lord, until the following Sunday; as if to teach us that, during the six days of this world, we are to walk by faith and not by sight, and that on the last Day, or on the Eighth, again the First day of the new

[1] Exod. xvi. 15. [2] Isa. xviii. 4.

world, and the coming-in of His Heavenly kingdom, He will reveal Himself unto us; but not till then. In the mean time by His absence is the trial of our faith, the kindling of our love, the patient abiding for Christ. During this interval nothing is recorded, excepting a conversation with one of the disciples, who was not present on the preceding Evening. "*But Thomas*, which is *called Didymus*" (probably that, living among Hebrews and Greeks, the former called him Thomas, and the latter Didymus; for Thomas, by interpretation, signifies Didymus in Greek, or the "Twin"), "Thomas, *one of the Twelve, was not with them when Jesus came*" (John). "Even this," St. Bernard has observed, "may have a moral meaning, that he who is separated from the Apostolic Body is not visited by Christ's manifestations." And perhaps his absence might, indeed, not only have occasioned the weakness of his faith, but likewise have been previously the result of it; it might have been, that he was not with them from his utter despair, and giving up things for lost, and from having afforded no credit to the previous accounts of that morning. But his compassionate Saviour met him in his exceeding weakness, "and," as St. Chrysostom has beautifully observed, "allowed the whole week to pass, in order to draw out the more fervently his desires after Him; and for his fuller confirmation in the faith for the time to come[3]." "*The other disciples, therefore, said unto him, We have seen the Lord.*" This is all that St. John says, which, taken of itself alone, would render the answer of St. Thomas surprising and inexplicable,—how he should have made so extraordinary a proposition as that of not only seeing, but also of feeling His Lord's wounds and

[3] Hom. in Joan. lxxxvii. 1.

His Side, when there is nothing to intimate that our Lord would have any indications of such wounds remaining. But, of course, it is natural to suppose that the disciples would have told him far more than is contained in these words of St. John, "we have seen the Lord" (for to these words alone St. Thomas's answer seems to have been made in St. John's account), whereas they would, no doubt, have narrated minutely all the circumstances of our Lord's interview with them. This, therefore, is one of those most interesting occasions in which one Gospel is incidentally explained by another, so as to make up, together, a full and natural account. For St. Luke, though not at all alluding to these circumstances respecting St. Thomas, yet, in recording that previous interview with our Lord, says, not only that He showed them His wounds, but that He did actually invite them to feel His Body, while He especially drew their attention to His Hands and Feet. It was, therefore, in allusion to this account they had given, and taking up, as it were, their statements, that, "*He said unto them, Unless I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His Side, I will not believe*" (John). So difficult is it for weak human nature to realize the Resurrection of the body. "When they heard of the Resurrection of the dead, some mocked: and others said, We will hear thee again of this[4]."

"*And after eight days His disciples were again within, and Thomas with them.*" Assembled together on the Lord's day, according to the teaching of Christ or of His Spirit, and, probably, in that Upper Chamber in which the true Church of God now is, "the House of Prayer to all nations;" for the Temple of the Jews, in which

[4] Acts xvii. 32.

the money of Judas is cast, has now become the "house of merchandize." And, if this is the same Room as that of the Eucharistic Supper, then we should have a continuation of great and holy events there to consecrate it as that New Temple, the spiritual Mount Sion. For here there had been, in close succession, the Washing the disciples' feet; the institution of the Body and Blood of Christ; the Eucharistic Sermon, and Prayer of Sanctification; the taking leave of, and again meeting the Church; the solemn and threefold Benediction; the Commission of Apostleship, and power of Absolution; the Gift of the Holy Ghost, and, probably, the Interpretation of the Scriptures. All of which adds an especial weight and interest to what we read of the careful and solemn selection of that place, "the large Upper Chamber, furnished and ready," for which two Apostles were expressly sent, and to be led to it by a man before chosen of God [5]. This, therefore, we may reasonably suppose to be the place where the Twelve were again assembled on the second Lord's day.

"*Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.*" Again, with the same indications of His Godhead, which St. John delights to record, and His spiritual Body, when the doors are closed, He appears and stands in the midst, declaring "peace." And this peace is now, in the continuous narrative of St. John, declared, the third time, the full and Divine confirmation of Evangelical peace. Of the Church itself, let down from Heaven in the vision of St. Peter, and the announcement of the reception of the Gentiles, it is added, "And this was done three times [6]." That "vessel, as it had been a great

[5] Mark xiv. 13. [6] Acts xi. 10.

sheet," hath been let down even unto us, and taken us Gentiles into it; how shall we not, therefore, have this peace, which passeth all understanding, thus Divinely confirmed to us by Christ Himself, on His own Sunday, on the eighth day, Himself in the midst of His Church, pronouncing the fulness of peace;—He Who is the same yesterday, and to-day, and for ever, Past, Present, and to Come, in threefold Power? "*Then saith He unto Thomas, Reach hither thy finger, and behold My Hands; and reach hither thy hand, and thrust it into My Side: and be not faithless, but believing*" (John). The word 'seeing' or 'beholding' is, of course, here used, as St. Austin observes, and as it often is, for all the senses. And, indeed, as afterwards in this passage, "because thou hast seen, thou hast believed:" where more than seeing is implied. With regard to the "finger" first mentioned, and afterwards the "hand," it is observed, that the finger would exactly correspond with the hole of the nails, and, in the same manner, the open hand to the flat point of the spear. But, of course, in recurring to the very same words which St. Thomas had before used, our Lord is, at the same time, expressing His own Divine knowledge and Omnipresence; intimating that He not only knew their thoughts when seen by them, but that He was at all times present with them: not only as the Psalmist says, "Thou understandest my thoughts long before," but also, "There is not a word in my tongue, but Thou, O Lord, knowest it altogether. Thou art about my path." "He waits not," says St. Chrysostom, "to be asked of him, nor to hear any thing of this kind, which he might say, but when he had said nothing, He anticipates him, and fulfils his desire: showing, that even when He spake these things to the disciples, He was

present: for He makes use of the very same words[7]." Whether St. Thomas did accept His Lord's gracious invitation to handle and feel His Body, is not recorded; "it is not mentioned," says St. Augustin, "that Thomas did *touch* His Side;" and, therefore, he thinks that the expression, "thou hast seen," indicates, literally, that he had "seen" only, and not "touched." Yet one would naturally have inferred, that such a command of our Lord's was obeyed; and that this obedience is to be taken for granted, even in the Evangelist's silence. Indeed, one supposes that obedient action and gesture of the disciple to be accompanied in adoration with His words that follow.

"*And Thomas answered and said unto Him, My Lord and my God.*" This was the very fulness of faith, for he confessed even the Divinity of our Lord; overcome, as it were, with the sudden and full burst of overwhelming light, he acknowledged God hidden in man; the last to believe but the first to make full confession of the faith; but it was rather from the evidence of flesh and blood, of bodily senses, and the result of experience, than of that pure faith which is revealed of the Father to the secret spirit, that knowledge which is of love, and is one with love; for he that loves is instinctively quick to catch the ways and thoughts of him that he loves, and from slightest intimations given to anticipate his doings. Therefore this full confession of faith is not followed with the blessing pronounced on St. Peter long before, and with that which was now the peculiar blessedness of "the beloved disciple," who already had said of himself that he "saw and believed." But this *seeing* in him was not the manifestation of the senses, but the secret seeing of love, who from his Lord's

[7] Hom. in Joan. lxxxvii.

absence believed His Presence, from His non-appearance was assured of His existence, from His "grave-clothes wrapped carefully together," perceived Him Whose ways are order and peace; as they, who from the harmony and regularity of this dead world (which in His Resurrection He hath cast aside) are assured with no further evidence of the living Presence of Him Who has Life in Himself.

"*Jesus saith unto him, Because thou hast seen Me, thou hast believed; blessed are they who have not seen, and yet have believed.*" Thus He Who ever educeth good out of evil, from the very infirmity and weakness of His disciple, hath given encouragement and consolation to all believers to the end of the world, who need not evidence. Thus out of very weakness He brings forth strength, from frail elements works the perfection of His Church, and establishes the good of His elect. And in all our Lord's dealings with St. Thomas himself, we are furnished with the most lively and affecting example of the good Shepherd Who seeks out His sheep that have been scattered in the dark day. Blessed are they that are thus carried back by Him to His Father's fold; but more blessed are they who have not strayed from it in unbelief. "It is probable," says St. Chrysostom, speaking of St. Thomas, "that he had not then returned from the dispersion which had taken place. But do thou, in seeing the unbelieving disciple, observe the loving-kindness of His Lord, and how, even for one disciple, He shows Himself with His wounds, coming forward to save even one, and that one more dull and slow of faith than the rest, and, therefore, seeking for evidence even through the duller and grosser senses[8]." Such holy writers delight

[8] Hom. in Joan. lxxxvii. 1.

to dwell on the lesson of wisdom conveyed to us thereby, while they excuse the weakness of the Apostle. "Not by accident," says St. Gregory, "but by Divine dispensation, did this take place; for in a wonderful manner was it brought about by the mercy from above, that while that doubtful disciple was feeling the bodily wounds in his Master, he was healing in us the wounds of unbelief. For the unbelief of Thomas was of more avail towards establishing the faith, than even the faith of the disciples who believed; for while he, by feeling and handling, is brought back to the faith, by the putting away of all doubt our mind is established in faith[9]." And of the fulness of St. Thomas's belief afterwards they say much. "He saw and touched Him as man," says St. Austin, "but believed Him as God, Whom he saw not nor touched, but through what he saw and touched he believed the other also, having cast all doubt aside[1]." And Theophylact, that "he, who before had been unbelieving, now shows himself the best of divines, for he declares the twofold nature and one substance of Christ; for by saying 'my Lord,' he confessed His human nature, and by saying 'my God,' His Divine; confessing One and the Same to be both God and Lord." And, indeed, unless his acknowledgment was of something above and beyond what his senses testified, it is not properly to be called faith at all; for, as St. Gregory observes, "since the Apostle says, faith is the substance of things hoped for, the evidence of things not seen, it is clear that things which are seen, are no longer subjects of faith but of knowledge." And afterwards, "Very gladdening is that which follows; 'Blessed are they who have not seen and yet have believed:' for in this sentence we are

[9] Hom. in Evan. lib. ii. xxvi. 7. [1] In Joan. Tr. cxxi.

especially designated who retain in mind Him Whom we have not seen in the flesh. We are designated, that is to say, if we follow up our faith by works, for he truly believes who by working puts in practice that which he believes [2]."

Darkness was on the deep till sins were remitted, and the true Light arose, and now, for a time, with darkness reigns, till the true Light shall again come in all its fulness, and there shall be no more night. Faith and unbelief now together dwell on earth, and extend their sway over their own, till faith itself be lost in sight.

UNRECORDED MANIFESTATIONS.

After describing these circumstances of our Lord's appearing and manifesting Himself to St. Thomas, St. John terminates his account by saying, "*And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.*" They are written, not to entertain, nor merely as a treatise of morals, or of edifying examples to the world, but for the sake of disciples, "that ye might believe" in the Godhead of Christ, and that This is He: and this, not for His sake but for your own, "that believing ye might have life." But the "other signs which are not here written," may allude either to the miracles which our Lord had wrought during His life upon earth, as St. Augustin and some others consider it; or to the signs of His Resurrection, such as the Evangelist had just recorded, which St. Chrysostom and others

[2] In Evan. lib. ii. Hom. xxvi.

understand it to refer to; and this, indeed, appears most natural from the context, and also from the expression, "in the presence of His disciples:" which seems clearly to refer to these proofs of the Resurrection in their presence, which St. John is recording. And, as St. Chrysostom observes, our Lord had said, "Henceforth the world seeth Me no more, but ye see Me;" which, although we take it in a spiritual sense, yet may have a fulfilment also in these sensible manifestations of our Lord to His disciples, as His chosen witnesses. But in whatever way we take the words, they seem in either case a termination of St. John's Gospel; and have, therefore, been so arranged by harmonists, in placing the words at the end of the following chapter, together with words of recapitulation so similar, which there occur. And yet, although it may have been the case that the Evangelist did here terminate his Gospel, and that it afterwards occurred to him, humanly speaking, as an after-thought, to add one more appearance of our Lord, yet we may conclude that there are great and Divine significations in the very mode in which the narrative seems to close, and again to commence; for what may not be designed by the Spirit of God, and by His mode of bringing "things to their remembrance?" and who shall tell what great things may be contained in whatever He does? Thus St. Augustin explains it; for he considers that the circumstances, recorded in the ensuing chapter, speak in figure of the termination of the world, so that this termination of St. John's Gospel, as it were, beyond the termination, has a peculiar expressive force. And as this Evangelist seems never to mention any thing without its having great and Heavenly meanings, it may be that he recorded this event on the lake, perceiving the Divine mysteries which it contained; or that knowing

that such acts of our Lord were apt to be replete with deep and incomprehensible mysteries and prophecies, he was led in the Spirit to record what the Spirit might afterwards unfold to the Church. St. Augustin's words in speaking of this passage are, "This sentence indicates, as it were, the end of this book; but here the narrative afterwards occurs of the Lord's manifesting Himself at the sea of Tiberias, and in the taking of the fish sets forth the Sacrament of His Church, representing what it is to be in the final Resurrection of the dead. It is, therefore, I think, for the purpose of commending this to our notice, that a termination, as it were, of the book intervenes, which may also serve as a kind of preface for the ensuing narration, and set it up in a more eminent point of view[3]." St. Augustin, therefore, proceeds to attach it to the commencement of the following interview.

One cannot but notice some points which at once occur to one as supporting this theory. The Evangelist mentions that this is "the third time" of our Lord's appearing to His disciples; the third time we generally consider the great confirmation, and sometimes to have a reference to the consummation of all things. On the two previous occasions Christ had appeared to the disciples on the Lord's day at Jerusalem, where they seem to have been detained by the custom of the feast, and they are now in Galilee, which, of course, indicates that several days must have intervened since His last appearance to them in Jerusalem. As our Lord had twice chosen the Sunday for the manifestation of Himself, with a mysterious silence during the intervening days; and as, in like manner, two other great events, the confession of St. Peter

[3] In Joan. Tr. cxxii. 1.

and the Transfiguration of Christ occurred, as all three Evangelists record, at intervals of a week;—one would be disposed to think that this also may have occurred on the morning of the third Sunday, and that on the preceding evening, when the Jewish sabbath was over, they had gone a fishing, for the first time, perhaps, after their return home. It may have been the case that they returned from Jerusalem and arrived in Galilee on the eve preceding the sabbath, and now on the Saturday evening, when the sabbath was over, that they went fishing, so that Christ appeared unto them on the Sunday morning. He had appointed them to go to a certain mountain in Galilee, to which they probably would have gone soon after their return; but as this appointment on the mountain was probably to be to a vast multitude of disciples, it would take some time for them to be congregated together, as it were confidentially, for so high and secret a purpose. If this, then, was the case, the day also would add a force to the mystical figure. Three days they mourned for their Lord, three times He manifests Himself, on three Sundays, it may be. And it is further observable, that though our Lord had already appeared several times, yet St. John selects for express mention, the three times of His appearing to His disciples. These things would add a force to the whole narrative, if it was the third time on a Sunday, the last day of the old and the first of the new creation, Christ beheld, welcoming His disciples on the shore of the everlasting morning. St. Augustin, though he says nothing of this being the third *Sunday*, yet supposes it may signify the third day of Christ's manifestations[4]. But now as those two former days were Sundays,

[4] In Joan. Tr. cxxiii.

passing over the week days on which He did not appear, therefore it is natural to add, in furtherance of this supposition, that this third day was also a Sunday.

But to return to these words of the Evangelist under consideration: Christ did many other signs in their presence, but he does not think fit to record them; and yet one might well say, that of all things in the world, nothing could be so worth recording as these signs which Christ did; not one of them but must have been replete with Divine wisdom and instruction, and affording matter for devout contemplation and holy obedience; and yet the Holy Spirit thinks not fit to record them; this silence, therefore, must be for our good also. What He says and what He says not, is equally for our sakes. Now it is evident that whatever reasons there may be for Christ not working more miracles, and making more interferences in the natural course of things, to afford us proofs of His Presence; the same may be the reason why those signs which He has wrought should not be recorded. There may have been great abundance of them, and which answered their own purpose, and yet not for the ends we attribute to them. If there is a wonderful profusion in the works of God as seen in nature, beyond all that appears to be needed for the ends we think designed, so may it be in Revelation: thus were there on both occasions of the miraculous feasts, more than was needed for their use; as also in the multiplying of the barley loaves by Elisha, it is expressly said that they should and did eat and "leave thereof[5];" and in the wine of the marriage feast of Cana, there appears to have been much more than was needed for use, "six water-pots" "filled to the brim[6]." Yet at those

[5] 2 Kings iv. 43.

[6] John ii. 7.

feasts they were enjoined to gather up that which remained that nothing should be lost; "they took up of the fragments that remained twelve baskets;" "they took up of the broken meat that was left seven baskets full." His miracles have purposes to serve which we know not of, in the confirming and establishing of His Church. Thus much we may see, that if the disciples had evidences of Christ's Resurrection set before them which we have not, yet we have great and abundant evidences of Christ's Resurrection which the Apostles had not, in the belief and conversion of all nations; and as they who have not seen and yet believe have the especial Evangelical blessing, it is clear that the less degree of evidence on which we believe, the purer is our faith, the more of God, the less of man. And the silence of the Evangelists on these signs will serve to explain the silence of Scripture respecting those things of His kingdom, on which He conversed with the Apostles for the forty days; for this silence, also, is no doubt for our sakes, as much as the full and explicit detail of those things would have been. One reason for this, doubtless, is, because the kingdom of Heaven upon earth is of faith; and therefore the evidences for its doctrines and mysteries are to be gathered rather from intimations which it requires faith to notice, and inductions which it requires faith to pursue, than the palpable evidence such as Thomas required. Both in St. Peter and St. Thomas was there the full confession of Godhead; but one of these was selected and put forward, as the Rock on which Christ's Church is built, with a peculiar blessing; from the other, this signal blessing is, as it were, taken away, to be put on the head of those who have not such evidence and yet believe;—intimating such to be the great Law of His Church.

During our Lord's sojourn of these forty days upon earth there were six Sundays, the two first of these were, we know, the days of His appearings; nothing indicates the period of the others: but judging of things spiritual by spiritual, it has been inferred that He might have appeared on the third Sunday by the Lake; and surely it were not unbecoming in pious contemplation, to carry on the thought and suppose that His more public manifestation on the Mount took place on the fourth or fifth Sunday; and moreover, on the last, which immediately preceded the Ascension, that the disciples were probably again gathered together at Jerusalem, and that the appearance "to James, and then to all the Apostles," which St. Paul speaks of, then occurred; when, as St. Luke says, "He was assembled together with them" at Jerusalem. This inference is strengthened by the circumstance, that both St. Luke and St. Mark, in speaking of what occurred at our Lord's appearances on the first Sundays to the assembled Apostles at Jerusalem, proceed without any intimation to speak of His Ascension: and as such transitions in the Evangelists often seem connected with latent associations of places, persons, and times, it would not be unsuitable to suppose that preceding the Ascension there was at Jerusalem, and in the same consecrated chamber, and before the assembled Apostles, on the last Sunday, and at evening, another very memorable appearance of Christ, so as to be like a continuation in the same place of the two previous manifestations, which had occurred on the first and second Sundays.

Thus, during the forty days, the emblematic period of our trial on earth, on each seventh day Christ risen is more especially with us; at all events, as the foundations of the New Jerusalem are, as it were, in secret, in the midst of the Mount where God was,—enveloped in clouds and thick darkness,—it is exceedingly interesting to take hold of all intimations, however slight, of the appointment of the Lord's day; for these laws of the New Covenant are given us not on tables of stone, but written on the heart by the finger of God, by His Holy Spirit, which is Love; and Love marks every footstep of the beloved. At all events, we have in these two first Sundays the appointment of the Lord's day, and also of "the assembling of ourselves together." Both of these institutions are like the appearances of Christ in His Resurrection, without noise or sound, appearing in the midst of us; for there is no express command of Christ given to us for the observance of either of these. Of the Death and Passion of Christ, Jews and Heathens believe as well as Christians, and of His Burial also and rest in the grave: but Christians alone in all the world believe of His rising from the dead, and keep this festival, the memorial of Christ's Resurrection; they who would make the Lord's day the Jewish Sabbath, fall back into Judaism, forgetting that they are risen with Christ. But to him who sees in those things but the shadow of good things to come, and finds that the Body is of Christ, this Sabbath (if we may so call it) is as much above the Jewish Sabbath, as the Heavens are above the earth; as the mercies of God are above the thoughts of man; as the new Creation is above the old; as love and light which are in God, are above rest from the labours of the Law. The Seventh day speaks of the

true Sabbath which is in Christ;—the Sabbath of rest in the wilderness, from the Egypt of the world[7]; the wilderness wherein His Spirit hath caused man to rest[8]; —the rest with Christ in the grave. But the Eighth is the rest of Heaven hereafter; for which we long, and pray that it may come. "The Eighth day," says Augustin, "signifies that new life which is to be at the end of the world; the Seventh day the rest of the Saints on earth[9]." If six days are of the world, yet the end of these is Christ our Head, and the six become Seven, and we find rest in Him in all the Seven: but to us under the Gospel, the Seventh hath become the First and Eighth, the memorial of that future life which is to be when the Seven shall have passed away, and the Eighth remains.

The Seventh day is indeed, by express command, hallowing and crowning the six days; it is like Christ of old in the flesh, seen and heard of all men, made visible to all, when He appeared under the Law, fulfilling the Law, and under the shadow of the Law, and giving rest from the Law, and bearing the curse of the Law: but the new Sabbath of the Eighth day is like Christ's glorified Body risen from the grave, so spiritual and Divine that He appears in the midst, and we know not whence nor how He comes. To us, then, the old Jewish Sabbath of the Seventh day hath become like Christ's Body, dead and laid in the grave; but the Eighth day is the same revived in a new and glorified form. As on this day our Lord said to St. John in the Revelation: "I am He that was dead, and am alive; and, behold, I live for evermore:" so may it be said of this new Sabbath, His own day; the Sabbath of the Jews is dead, the new Sab-

[7] Deut. v. 15. [8] Isa. lxiii. 14.

[9] Serm. cclix. In dieb. Oct. Pasc.

bath is alive, and liveth "for evermore:" yea, even till, independent of all time, it shall be more fully developed in the Sabbath of Sabbaths, at the end of the seven times seven, the eternal Jubilee of Heaven;—the Sabbath of Rest is dead and buried; the Sabbath of Light and Love hath arisen with healing on its wings, never again to go down. But there is no sound, no token to indicate how it hath arisen; it arises as it were in silence and solitude, and the dead of night; for not a word is there spoken of the rise or appointment of this new Sabbath; but if we may so apply it, it is as He Who stood in the midst, and said, "Peace be unto you." It is the new Sabbath that "giveth peace, not as the world giveth." It is "The First and the Last:" the first day of the old Creation; and the last day also of the same, the eternal Sabbath of Heaven.

This is the day when Angels appear, on which the Heavens seem stooping down to earth, and the earth seems lifted nearer to Heaven,—at the tomb of Christ, the door of Paradise. And if at the Creation of the world "the morning stars sang together, and the sons of God shouted for joy[10]," how much more do they keep the jubilee of this rising of the everlasting Light; the assemblies of Heaven, and those of the Church on earth, keeping up the memorial of this day? On this day the children of the Resurrection, as the sons of God, may forget what they are in themselves, and walk in God with the Angels, and lift up their face to Heaven; as in Him who hath "clothed Himself with light, like as it were a garment," and clothed them in Himself. On this day, above every day, by love and light, let God's will be done on earth as it is in Heaven;

[10] Job xxxviii. 7.

let all be His own clothing of light. Who is there that observes not that there is on this day a light on earth and Heaven, such as there is not on any other day of the seven, of which habitation of man, and nature itself, and field, and grove, and cattle partake? let it be that it is but the light of his own mind which throws its hue and colour on them; what then? it is Christ Himself arising in His own secret soul, the sun of that Light which is in Heaven, that new and spiritual Light, which is not of sun and moon,—the Lamb that lighteth up the City of God. For the creation of that Light which we on this day celebrate, preceded the sun and moon, and the separations of night and day; and it shall continue when sun and moon, and night and day, are at an end.

This is the day when Christ appeared. It is the brightest of all days, the mother of all days: of which, especially, it is said, that He maketh the outgoings of the morning and evening to praise Him. It was "early in the morning, while it was yet dark," that He was seen by Mary Magdalene; let us also, in like manner, anticipate the rising sun on this Day, that we may earn an earlier title to His Blessing: nay, she had begun over-night to seek Him, weeping at the tomb, and preparing embalmings; her preceding vespers, also, were full of Christ, in rest from earthly cares, in that one thing which alone is needful, in the fast and embalmings of love eliciting tears. Nor on the preceding vespers only, but on the previous octave of the same. Love, in its blindness, is full of mysterious knowledge, which it is not conscious of; for it seems to have been when the Jewish Sabbath was over, on the eve of that Palm Sunday that ensued, that she had anointed His Feet, and wiped them with the hairs of her head, at Bethany;

and now had prepared the like embalmings, when another week was gone, knowing not what she did. Thus, then, in private, and in the solitary twilight of the morning, was Mary Magdalene with Christ and the blessed Angels; and sent forth by Him on offices of love.

This is the Day on which to the women also Christ appeared;—not to ourselves alone in secret shall He arise on this Day; but while in the meetings of friends, who are hastening that they may not lose this Day, shall Christ arise in our hearts, going before us into Galilee, our Passover,—passing over with us into that fuller Revelation of Himself, of which He says, "There shall ye see Me." He disdains not this Galilee, nor the day of small things; nor these women as His Angels, even in their own Galilee, by mountain and lake, and quietude of retired home;—to be hallowed henceforth, and gladdened with the light of this New Day, which the Lord hath made.

On this Day, the first of the seven, did He appear to Peter. In His holy Church hath He arisen on this Day, but, as it were, in secret,—in things more high and mysterious shall He there be known: she also partakes of His own solitude, walking on "the circuit of the Heavens, and in the bottom of the deep," looking into the height and depth of Christ's love. On the six days of the week labours are man's lot, and the earthly tabernacle presseth down the soul, when it would muse continually on Heavenly things. But for one day in seven, even our weak nature may arise into contemplations of God.

On this Day, likewise, did He appear to them that talked of Him by the way; and their hearts burned within them, like the glow of the summer morning, as

the clouds were departing, and caught the rays of the Sun of Righteousness, which arose upon them in the Scriptures. On this Day let our converse be of Him, while we walk by the way, and He assuredly will join us, in silent converse with our hearts. Who is there that knows not what it is to be with a friend most dear, such as God may give us here on earth, and how different do all things around us then appear? forgetful are we then of troubles, and of wearisome travel, and of setting suns, for all things are lit up by consciousness of that (albeit it may be silent) presence, and care and sorrow flee away. To holy men, who by faith brought near and realized things of Heaven, such has been the Presence of Christ risen,—within their minds a perpetual Sabbath. What, though we be not with "Peter and the rest," yet, if our hearts burn within us at His Presence, and He even to us unfolds the Scriptures, then may He be revealed also in the Sacrifice of His Body and Blood; and, if we earnestly strive, and constrain Him to enter with us, He will not leave us.

This is the Day when St. John saw the linen clothes lie; the grave-clothes, wrapt up aside, and the napkin, which had been about His Head, set apart; he saw and believed, and needed no further declaration. We, also, may apply the same: thus do we see, in like manner, all things belonging to that dispensation of the Old Sabbath to be carefully set aside; all things appertaining to the Church of Israel, and much more all things pertaining to the Head, which is Christ, not rudely thrown away, but as in the care of Angels, as things which have wrapped the Sacred Body of Christ, and still breathe of His embalming, of immortality. All these things Love may see with St. John, and believe in the New Sabbath of Christ risen; beholding all those rites,

and shadowy types, and Scriptures, which spoke of Christ dead and buried; and from which we believe, —though we see Him not,—in Christ Risen.

But all these visitations, on this Day, are but as yet in the outskirts of the City of God: by little and little did He draw near, and afford the evidence of His incorruptible Body; first of all, "Touch Me not;" afterwards seen in another form indiscernible, and vanishing from sight as soon as known; then seen in the midst of them; and, at length, He bids them draw near, and see, and feel, and handle. On this Day, in the Church assembled in His Name more especially does He vouchsafe His Presence: on this Day, then, "let us not forsake the assembling of ourselves together," where His Presence is in the midst; and His Benediction of peace; and His Remission of Sins; and His Risen Body, in which the fulness of the Godhead dwells; and in all these things let us not be "faithless, but believing."

On this Day, also, was Christ unspeakably revealed from above to the disciple of Divine love, when he entered His grave, in such manner as eye sees not, nor ear hears, nor our dull heart can understand; and years had gone by, and again the beloved disciple "was in the Spirit on the Lord's Day,"—rapt up, it may be, into the third Heaven, and hearing unspeakable words;—and "looking for, and hastening unto," and praying for his Lord's coming. May we, also, on this Day have something of solitude and Divine contemplation, that therein we may look forward to His Coming, to the Day of the Lord, the eternal Sabbath;—that Eighth Day which swalloweth up the Seventh;—that Jubilee wherein our chains drop off, which followeth after the seven times seven;—that One Day, the Day of God, which is eternity.

SECTION II.—THE LAKE IN GALILEE.

"Until the day break, and the shadows flee away."

THE DISCIPLES GO A FISHING.

"*After these things Jesus again manifested Himself to His disciples at the sea of Tiberias*" (John). The eventful week at Jerusalem had passed, and they had again returned to Galilee, both on account of our Lord's command, and, as Chrysostom says, "from fear of the Jews." They are again among their former haunts and abodes; the scene is again by their accustomed lake, a spot now hallowed by so many endearing and sacred associations, and in itself presenting so great a contrast with the turbulent Jerusalem, amidst scenes of nature and the quiet waters of that beautiful sea. They are again on that very place and shore which had probably been their home from childhood, and where they had been since trained to things Divine, by miracle, and precept, and parable; the place where they had been first called; and where subsequently, while engaged in their calling as fishermen, our Lord had taught them by a miracle to have full faith in Him, and also by the same, as a figure, confirmed His spiritual call to them, that they should be "fishers of men." Now, therefore, though filled with the full assurance of faith, they return to their employment, as necessary, indeed, for their subsistence, and because such callings are the appointment of God for such their natural support; and moreover it was our Lord's custom to meet all persons in such their necessary callings, and not to separate His mysteries and the graces of His kingdom from ordinary life, but rather to render these the means of conveying them. They

were with hearts full of Resurrection, but in their usual worldly occupation; so wonderfully, in Holy Scripture, are the very highest doctrines of faith and mysteries of Heaven combined with the common affairs of domestic life. Christ had already hallowed scenes like these by His Presence, while He went in and out among them, and intermingled with mankind; from henceforth His Heavenly kingdom had come to be at the doors of men; —things most divine become connected with elements most mean. Here, therefore, Christ again appears.

"*And on this wise He manifested Himself;*" the very term "He manifested Himself" intimates, as St. Chrysostom observes, "that He was not seen except by concession, because His Body was now imperishable and incorruptible." "*There were together Simon Peter, and Thomas called Didymus,*"—whom the beloved Evangelist here first specifies, together with St. Peter, as out of a compassionate tenderness for his late fall in such slowness of faith,—"*and Nathanael of Cana in Galilee,*"—who is probably the same person as the other Evangelists call Bartholomew,—"*and the sons of Zebedee, and two other of His disciples.*" It appears remarkable that whereas on other occasions we meet with disciples so much combined by two and two, the combination is here dissolved; they are mentioned apart: and, as we shall have occasion to notice hereafter, the whole number together forms the sacred and mystical number of seven.

St. Peter seems on this and other occasions to take the lead, as if chief in natural authority among them as men, as made by Christ chief among them as Apostles; and this perhaps from age, or more commanding energy, or dignity of character; he seems also throughout this scene to exemplify as usual that pattern of authority, of which St. Paul speaks, "he that ruleth

with diligence [11]." "*Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee.*" St. Peter and the sons of Zebedee return to it, says St. Chrysostom, as to their usual occupation, and having at this interval of time nothing else to do before the commission to them was fully given, and they had received the promised power from on high; and the rest, because they were now, henceforth, so united together in that holy company, and perhaps desirous also to see the fishing, and to make the best of their leisure. Yet, still it is not quite what we might have expected, that they should now have returned to their former occupation, after they appear for nearly three years to have relinquished it in attendance upon our Lord's Ministry,—at a time too when He had breathed on them, imparting the Holy Ghost for the execution of the Apostolical trust He delegated to them in His Church. But it may serve as some explanation of this circumstance to observe, that, during our Lord's previous stay with them, they appear to have been under a peculiar dispensation, as a trial of their faith: for He seems to have exercised their faith in Him by inducing them to relinquish all such occupations, and in sending them forth to preach, enjoined them to take neither purse nor scrip: whereas, at the last Supper, He had implied that they would, henceforth, have to depend on natural means for their support: "When I sent you without purse, and scrip, and shoes, lacked ye any thing? . . But now, he that hath a purse, let him take it; and likewise his scrip [1]." In like manner, as during our Lord's going about in the flesh, He stopped the operation of all bodily diseases on the prayer of faith; but does not continue to do so always in His Church; but leaves diseases often to pro-

[11] Rom. xii. 8.

[1] Luke xxii. 36.

ceed in their course, notwithstanding the prayer of faithful persons, leading faith to realize thereby the greater blessing, when the letter of the petition is not answered, —such as removal of spiritual maladies, and joy in tribulation, and comfort unspeakable in the Holy Ghost; —the higher marvels of His grace, operating through means of those natural evils. But as yet, while with our Lord, they had been like Israel in the wilderness, trained as we are in childhood, by providential means of support;—"that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years[2]." But now that they had passed the Jordan, as it were, and entered the kingdom, it was different. With regard to the Apostles, this difference may be illustrated by an analogous circumstance that takes place on this very occasion. Thus, we read that when our Lord was with them, He commanded Peter, and gave him power to come to Him, walking on the waves; but now St. Peter girds his fisher's coat about him, and swims to the shore.

St. Austin observes on the circumstance to this effect:—"That, after receiving their Apostleship, this might seem like looking back after putting their hand to the plough: and, indeed, if it had occurred before their full faith in His Resurrection had been established, it might seem as if it had been from despair, that they had returned to their calling. But this could not have been the case now. And if St. Paul learned a trade which he knew not before, and worked with his own hands for the furtherance of the Gospel, St. Peter also might lawfully practise the calling to which he had

[2] Deut. viii. 3, 4.

been brought up, when need required. For, although it is said that, to them who seek the kingdom of Heaven and its righteousness, all other things shall be added, yet this is through the use of appointed means. And it is evident from the case of St. Paul, that the power to live of the Gospel was not commanded, but permitted[3]." And, of course, much more would this be the case, when they had not, in fact, as yet gone forth to preach the Gospel, nor received power to do so.

They are again, therefore, once more in that calling which they had practised of old, and which seemed to have gone from them like a dream: but oh! with feelings how widely different do they find themselves engaged in it again; they were now in the kingdom of Heaven upon earth, the manna had ceased, they were to seek temporal means for their support; but it was indeed to them a new world, a new creation; old things were passed away, all things were become new. And he who wrote the mystic book of the Revelation may well have had in these things his eyes opened to Divine mysteries, and the end of all things: and as he looked back upon that one of his last meetings with his Lord by the lake, amid the scenes of his earlier life, and looked forward to his next meeting, and the coming of His kingdom in Heaven, taught by the Spirit, he saw the latter imaged and prefigured in the former, as in that sea of crystal which he saw before the Throne of God.

CHRIST SEEN ON THE SHORE.

At the suggestion, therefore, of St. Peter, "*they went forth, and entered immediately into a ship: and that*

[3] In Joan. Tr. cxxii. 3.

night they caught nothing." They went forth from their home, probably at Bethsaida, to fish for the night, as night was the usual time for fishing; which had been the case on the previous occasion of the miraculous draught in St. Luke [4], at their first calling. And then, also, as at this time, the miracle was magnified by their not having taken any thing during the usual time, but afterwards, in the morning, when they would have been otherwise giving over the attempt. And the moral meaning of this is obvious, that during the night of this world we toil and labour in vain, till Christ Himself comes to our aid, and we succeed, by obedience to His word. Some writers, as St. Cyril, would apply it to Moses and the Prophets, who had laboured so long in vain for the salvation of mankind, till at the end of the world Christ, the Sun of Righteousness, had arisen in the Gospel, and all nations flocked into the kingdom. And Theophylact, also, has the like application, that the Prophets, before the coming of Christ, had not succeeded, although only endeavouring to reclaim the single nation of Israel; but that the Apostles, at the word of Christ on this great morning of the Gospel, in the same net of Christ's Church, should bring in the world. And this would be according to our Lord's own expression, on first beholding the first-fruits of these flocking in, on the Samaritans coming to Him: "One soweth, and another reapeth . . . Other men laboured, and ye are entered into their labours [5]."

"*But when it was now morning, Jesus stood on the shore.*" There appears a stranger in the dim twilight drawing their attention, as it were, to himself, though they knew not who it was: as if coming, says St. Chry-

[4] Luke v. 1. 10. [5] John iv. 37, 38.

sostom, to the support of His disciples, who were labouring, and in difficulty: and their very difficulty and want of success before, was, as St. Gregory observes, in order to draw their minds to the greatness of the miracle He was about to work. "*But the disciples knew not that it was Jesus. Jesus, therefore, saith unto them, Children, have ye any thing to eat?*" Addressing them first, as St. Chrysostom says, more after the manner of men, and as if He were a person that wished to purchase of them. Thus was it for the third time that He came near unto them as one unknown, in order to draw out their affections after Him. While He spoke unto them from the shore, and they were near enough to address Him, like Mary Magdalene in the morning, and the disciples going to Emmaus, they neither discern His Person, nor recognize His Voice; so enveloped was His Risen Body with something that was Divine, which He brought from the grave, that allowed not of human affection but divine love to discern it. As the gardener, as a stranger, and now as one that would purchase: and recognized—once by the name by which He addressed; secondly, in the Breaking of Bread; and now by a miracle: first, by personal knowledge which He evinced; secondly, in Sacramental Light; and thirdly, by the evidence of His Power and Goodness. He was on the land; they labouring on the sea: they amidst the storms of the world; He, the Sun of Righteousness, on the shore of the everlasting morning. He had Himself now passed the waves of this troublesome world; but had not forgotten those whom He had left on the waves: He was still with them in all their disappointments, and now watching them from the shore. He addresses them as His children, as children of His Father, yea, He is Himself also, in

some sense, "the Everlasting Father, the Prince of Peace." Blessed term of endearing parental affection, which He is again to repeat to them, when they shall have arrived at that shore where He is going to prepare a place for them, where He shall say again, "Come, ye blessed *children* of My Father!" And even now, as in figure, these are those, His servants or stewards whom He finds watching for Him, of whom He said, that "He will gird Himself, and make them to sit down to meat, and will come forth and serve them." We are still on the sea of this life; but He, it may be, on the twilight shore of the intermediate state in the confines of Heaven, is awaiting His faithful disciples, one by one, while they know Him not; but calming their apprehensions, He says, "Fear not, it is I." And for ever relieved from the darkness and dangers of this life, they discern Him. O awful and blissful state, to be on the solid shore and to be with Christ, and to see Him face to face, to find the Everlasting Arms beneath; to be relieved for ever from these temptations and difficulties in which we have been toiling all night, and have caught nothing,—have found nothing that satisfies! Full, indeed, of mysterious significancy is this His standing on the shore now, at the last; while before this He had been with them on the sea, either in the boat, or walking on the waters; but now He comes to them no more, but they must come to Him: and even before they are come to Him, St. John, in the Revelation, is with Him, as it were, and discerns Him standing on the shore.

On this, our Lord's appearing to them on the shore, St. Augustin, Gregory, and others, much dwell. St. Gregory asks the reason why He now appears on the shore to His toiling disciples, whereas He had before walked by them on the waves. And He says,

"What does the sea designate but this present world, which dashes itself with the tumults of business and the waves of this corruptible life? What is set forth in figure by the solidity of the shore, but that perpetuity of eternal rest? Since, therefore, the disciples were still amongst the waves of this mortal life, they were labouring on the sea. But since our Redeemer had now departed from the corruption of the flesh after His Resurrection, He was standing on the shore. As if He was now by facts speaking to His disciples of the mystery of His own Resurrection itself, and saying, Now from henceforth I appear not with you on the sea, for I am no longer together with you amidst the disturbance of the waves[6]." For although still with them in the Spirit unto the end of the world, yet in Bodily Presence He was to be removed from them; and this which He had declared in words He now shows by significant action, standing on the shore. So that in thoughts of their earthly bereavement they might say with the mourning David, "I shall go to Him, but He shall not return to me[7]." Still now to us is He standing on the shore, and beholds us, and knows and sees us full well, though we know not Him. And His Saints also are with Him on the shore, and with eager love and anxiety do they watch and wait for us, though we think not of them.

THE MYSTERY.

It has been intimated that there appears to be some extraordinary mystery lying under the whole of this occurrence, and so interwoven with it, as to be sometimes coming strongly to the surface; and indicating at

[6] Lib. ii. Hom. xxiv. in Evang. [7] 2 Sam. xii. 23.

almost every step latent correspondencies, and Divine meanings, of the most solemn and deep interest that can engage the mind of man. One feels a reluctance to dwell much on these spiritual significations, from the objections which some minds feel to entertain them; objections partly arising from a natural inability to enter into cases of analogy, and from finding nothing to satisfy their minds in such resemblances, of which, indeed, they have but a faint perception; and in some, no doubt, it is greatly owing to a want of a devout frame of mind, such as is nurtured by severity and discipline; for mortification is the nurse of contemplation; but even those who are most averse to these subjects, (such as the Commentator Maldonatus,) do generally feel constrained, in this instance, to admit that there are indications of some most pregnant significancy, breaking forth throughout on the very surface of the narrative; or, perhaps, are led on unawares in that they are conscious of St. Augustin's interpretation, which is too striking to be set aside, or forgotten; and in which he is almost entirely followed by the great St. Gregory, so full himself of Divine affection and wisdom, and who, on this subject, clothes for the most part the thoughts of St. Augustin, in his own language and sweetness of style.

We are, indeed, guided and drawn on to it by various considerations, which seem to demand imperatively our serious attention, as indicating our Lord's wish, that we should not be slow to mark these His secret intelligencies. For we cannot but remember that on a former occasion, of the miracle of the loaves and fishes, St. John records that our Lord reproved them for looking to the bread that perisheth; and also that, in a very significant and striking manner, He

connected that miracle with that very high and heavenly discourse, respecting the true Bread which cometh down from Heaven. It occurs also as remarkable, that on this, as on the former occasions, in the Feast that ensues, Bread and Fish are the things that are taken and spoken of: that the kingdom of Heaven, moreover, is frequently alluded to under the figure of a feast:—that morning is the great type of Resurrection;—the sea of this life;—and the shore of Heaven. It cannot also but occur to one, that the net is in parable the figure of the Church;—that on the former miracle of taking the fish, our Lord immediately connected it with the taking of mankind, and with making them "fishers of men."

Again, with regard to the numbers, there is evidently some mysterious import and intention. It is said expressly, that it was "the third time" of our Lord's manifestation to His assembled disciples: a specification the more remarkable, as it was not the third time of Christ's appearing, for it was the seventh recorded; nor was it the third that St. John had himself mentioned, for he describes three before; but it is the third time to His disciples; and yet not the third time to all of them, for they were not all present. It is like that mysterious and figurative Marriage Feast at Cana of Galilee, which St. John states was on "the third day," without at all indicating from what he dates "the third day." Now, on the third time, we are always led to expect something great and highly significant, and generally in things beyond this world, in the fuller development of what is infinite and eternal: as in our Lord's twice cleansing His Temple; the two emblematic miraculous feasts; the twice giving out the Law on Mount Sinai; and the two sermons in the Gospels; the two covenants of God, the Legal and Evangelical;

the first and second Temple; or that which they seemed to prefigure, our Lord's Body as seen below in His humiliation, corresponding with the Shechinah visible in the material Jewish Temple; and His Body afterwards raised from the grave, and glorified, corresponding with the restoration of that Temple, whose glory was less visible, but greater than the former. Numerous are the instances of this kind. Now all these cases point out a further threefold fulfilment in things spiritual; and these are so general, that when this Evangelist so strongly designates it as the third time, we look for something infinitely great and Divine. But now, as St. John declares it to be the third manifestation of Christ, and therefore leads us to suppose that it is connected with some important final results; yet, in another sense, the incident itself is the second of the kind, as it were;—a second miracle, second prophecy, or second figure on the same subject matter, with the same or similar persons, the same place, the same or similar attendant circumstances. For this is the second miraculous Fishing, and therefore, in furtherance of this same analogy of numbers which has been spoken of, it points out of itself some final and vast development in things yet to be, to which it is subservient. And now nothing will show us at every step the peculiar force and meaning of this, more than by comparing it with the former Miracle of the draught of fishes in St. Luke's Gospel; incidents so extremely similar, so much the same, and yet so different. Both are representations of "the net cast into the sea," which is in parable "the kingdom of Heaven:" both by the hands of Apostles; both by the word of Christ. Both of them set forth the kingdom, but at different seasons and occasions; yet, both at those peculiar times, when one is disposed

to look for significant intimations of great coming events, casting their shadows before: the first, when they were "called," but as yet untried; now, when they have been tried, and "chosen:" one before the Resurrection, the other after, and as it were in the Resurrection: the one setting forth the Church of those that are "called," the other the Church of those that are "chosen:" the one, the Church visible; the other, the invisible: the one of fish that break the nets, and fill the boats; the other, of those that are still in the net, hidden in the deep, till landed on the shore: and the shore is the end of the world, as our Lord Himself says, in that Parable of the net, "when it was full, they drew the net to shore," "so shall it be at the end of the world." Now this latent significancy corresponds at once with the number of the disciples: in the former case they were four, on this last occasion they are seven in number: four of these seven are expressly Apostles; and probably four of these were present at the former miraculous fishing. Now, it has been often shown, that the number four indicates the Church as acting on the world, the Gospel going forth to water and replenish the earth lying under the curse, like the four rivers of Paradise. But now they are seven; seven has the Divine number Three added to that four: it is God sanctifying mankind; the Holy Spirit, with sevenfold Power, reconciling man to God: it is the rest of God added to the toil of man; and man finding rest in God. On no day of the week, says Augustin, is there a blessing pronounced, but on the seventh; because it is the rest of God. "On the sevenfold number of days sanctification first sounded forth[8]." It is the Sabbath, he

[8] Serm. in die Pent. cclxx.

says, found in serenity of conscience, and cessation from sin. But, on this place especially, he observes, that "the number seven signifies the end of time: for all time revolves on the seven days[9]." "What is conveyed to us in the number seven," says St. Gregory, on the Book of Job, "saving the sum of perfection[10]?" Therefore, the number seven here signifies the fulfilment of all things as sanctified and perfected in God; the ever Blessed Trinity added to the four: the one added to the six days of the world, and receiving them into Rest.

Here, again, let it be observed, that those four in the previous case were found two and two, as Ministers are sent into the world; but these seven are spoken of without order: the disciples are not put in their usual connexion: Peter is mentioned, and then Thomas: he who was first in the confession of the Faith, and then he who was the last. These are evidently typified by the seven sons of Job, that are in the Resurrection; for those seven, St. Gregory says, signify the Apostles: these are the seven that were with Noah, the eighth person, in the Ark: but the Eighth Person, as set forth by Noah, is not with them now on the waters, but waiting for them on the shore: for Noah in the Ark, and Christ on the former occasion in the Boat with His four disciples, set forth the Church of Baptism, the Church visible, receiving both clean and unclean animals into it; taking the good and bad into the net. But now the number seven here becomes combined with Christ, Who is the Eighth upon the shore. "Children," He says, "have ye any meat?" They were seven, He was the Eighth, inviting them to Him: for this is the day of little

[9] In Joan. Tr. cxxii. 6. [10] Lib. i. 18.

children, as it were, the day of the Circumcision; the Eighth day; and the day of Resurrection also. Christ the Eighth is inviting the seven to Himself; for the number seven is sanctification in things temporal: but the Eighth, the number eight, is that Kingdom of Light and Love, which is beyond the seven; in which the seven shall be swallowed up, and lost. John, who is the seventh, is to tarry till his Lord comes, who is the Eighth of this company. The seventh day continues till the Restoration of all things in Him, Who is the Eighth, Who is the First and the Last: in Whom is the true Circumcision, and the Resurrection,—those tokens of the New Heavens and New Earth, wherein righteousness dwells: the first and the second Resurrection: the Eighth Day crowning the first; which is the Resurrection of the just. He it is Who holds the seven Stars in His Right Hand, which are the Angels of the seven Churches; and walks amidst the seven golden Candlesticks, as seen upon the everlasting shore. Such is Christ now with His seven Disciples.

The seven is of the Law, but therein prophetic of the Gospel, as containing within it the secret Sabbath, to be found in Christ, and the sevenfold Spirit of sanctification, which is to give rest in His Church below; but the Eighth is prophetic of that which is to be hereafter, beyond the seven, when Christ shall be revealed with His seven. Thus, the seven sevens, having the one added, become the Jubilee, which is the eternal year of Heaven. And the seven times seven must have the one added, before the Spirit will descend at Pentecost, *i. e.* on the fiftieth day. The seven days having the one added bring the Eighth, which is Christ's Resurrection. The seven petitions of the Lord's Prayer have one clause added to their number; they lead on to

and are, as it were, lost in the Doxology,—in the Three Persons in One God, Whose is the Kingdom, the Power, and the Glory; and the knowledge of Whom is eternal Life. The seven speeches of Christ on the Cross are in the fulfilment of the Law, which then is "finished:" and we wait to hear again His Voice added to these, which is His Voice in the Resurrection. He it is, Who now speaks.

Deep, therefore, be the silence, and profound the attention with which we behold Him;—Who hath the keys of Hell, and of Death, and of Heaven;—Who "shutteth, and no man openeth; and openeth, and no man shutteth;" when we behold Him in the midst of His seven, on the shores of His Kingdom, after the grave; breathless be the stillness, great the awe and adoration with which we watch each sign and action: and if He speaks, His words are, indeed, of that still and small Voice, Which is only heard by those who listen in breathless silence; but yet, Which has an echo in the deep of man's heart, an echo that fills earth and sky, and rolls to the everlasting shores of Heaven.

It is Christ meeting His own, and welcoming them in mystery to His Kingdom: but, oh! how near to us, that are now in the flesh; "He was withdrawn from them about a stone's cast;"—but "two hundred cubits;" so near, that His Shape is seen in the twilight, and His Voice is heard talking with them. So slight is the veil between us and Christ in His Everlasting Kingdom: to be in the flesh, and to be with Christ, is but one step: to-day on the Cross, and the same day—"this day," said our Lord, "shalt thou be with Me in Paradise." He is withdrawn but a "stone's cast," praying, and interceding for us; and ever coming by His Spirit to arouse us, and saying, "Watch and pray."

"Jesus saith unto them, Children, have ye any meat?" addressing them as a grave and affectionate Elder might do, with that tender title which the beloved disciple ever delights himself to use. "*They answered Him, No. He said unto them, Cast ye the net on the right side of the vessel, and ye shall find.*" The object of this miracle, humanly speaking, might be simply that, as they did not recognize Him, they might be induced to do so by a sign, like the former manifestation of Himself, by touch and feeling; and also, that the sign might be a confirmation of their faith in His Divine Power and goodness, like His other miracles. Moreover, as in the former manifestations of Himself, it serves as a previous preparation of their faith, before they come into the immediate presence of His glorified Body; so that they might look to Him with reverence and adoration, before His approach. The miracle also, we may conclude, contained within it lessons of obvious instruction, as the other signs of His Resurrection had done. And, no doubt, like that former miracle of the same kind, in His early Ministry, its more obvious intention was, to teach them to have faith in Him as "fishers of men;" conveying by figure a typical promise, that though quite insufficient of themselves, and labouring in the night, yet in the power of His word they should at length prevail.

Now nothing brings to light the secret import of the mystery, more than the comparison and juxta-position of these two miracles: and here there is a marked difference between the two; in the miraculous draught of the fishes in St. Luke it had been simply said, "Let down your net for a draught;" neither right nor left was

specified; but here it is "Cast ye the net on the *right* side." This circumstance both Augustin and Gregory particularly notice; for, on the former occasion, there was set forth in figure the Church visible, the net spoken of in parable as "gathering of every kind," and being "filled with bad and good;" and the net, therefore, is thrown, as it were, at random, neither to the right or left. But here, where the Church invisible of the Elect is represented, such as is filled only with those that are finally saved, and come to the land of everlasting life, it is said, "Cast ye on the *right* side." Here is choice and election as designed in secret knowledge by Christ Himself.

Often may we remember in Holy Scripture such pre-eminence and power ascribed to the "right" hand. Thus, in the figurative Prophet Ezekiel, he was commanded to "lie on the *left* side," for the iniquity of Israel, for whom there was no restoration; but for Judah to lie "forty days"—"on the *right* side[1]." For in Judah there was laid up a latent propitiation for sin, and the covenant of God, and Resurrection from temporal ruin. In single expressions there often occurs this pre-eminence, or priority, or Divine choice ascribed to the right hand: thus of Wisdom it is said, that "in her right hand is length of days;" of Christ Himself in Heaven, "at Thy Right-hand there are pleasures for evermore:" and in His Kingdom, "at Thy Right-hand shall stand the Queen, in a vesture of gold;" and again, "Thy Right-hand is full of Righteousness[2]." Often to His Right-hand is salvation or aid attributed[3]. And in still closer application to the present miracle, "the Right-hand of the Lord bringeth mighty things to pass" But

[1] Ezek. iv. 4. 6. [2] Ps. xlviii. 10. [3] Ps. cviii. 6.

it is most in point and most important of all, that at that time in which these figures are to be fulfilled, and to which this mysterious miracle refers, He shall set His sheep on His Right-hand, and the goats on His left; "Then shall the King say to them on His Right-hand, Come, ye blessed children of My Father."—Here, therefore, where it is Divinely said by Christ in the Resurrection, "Cast the net on the Right side," it is "that Right-hand which bringeth mighty things to pass;" in which there is righteousness, and salvation, and pleasures for evermore; as found in Him Whose footsteps are in the deep waters; Who is "the Hope of them that remain in the broad sea;" Who will bring forth His own out of all hidden places, where they lie scattered in the universe.

Now here it may be observed, that the Church visible and invisible are both set forth under the same figures, as if the one was, in some secret sense, corresponding to, and typical of, the other; as the pattern shown in the Mount of things in Heaven: both are here analogous fishings: throughout the two miraculous incidents there runs a similarity, and yet a difference; an intimate connexion, and yet a distinction; both are nets cast into the sea, both are nets cast out of the boat; the boat of wood, which seems to signify the Cross of Christ: both nets are filled with fishes at Christ's word. The distinctiveness is more in secret. Now thus, in like manner, are all things pertaining to the Church visible and invisible spoken of throughout under the same terms, both are "the kingdom of Heaven," both are the Regeneration and the Resurrection, both are the coming to the Mount Sion, both the Heavenly Jerusalem, both the tabernacle of God, both are the manifestations of God and Immanuel: those who are in either are termed the "called," "saved," "the elect," "the children of

God." Yet some will have part in one and not in the other; some of those now saved will then be rejected, some of those now called will not then be chosen, and some now chosen will not then be justified, for "they are not all Israel which are of Israel," and not all that are now the children of God at Baptism, will then be accounted worthy of that Resurrection. The net is now cast, but not yet on "the right side," or rather, not as seen by men, but it will be in "the resurrection of the just;" then some will be set on the right hand and some on the left hand of the Judge; some on the right hand of those, the Twelve Apostles, who will be with Him as now,—will "sit on thrones judging the twelve tribes of Israel."

"*They cast, therefore*," the net at their Lord's command, "*and now they were not able to draw it for the multitude of fishes:*" "a great multitude," as St. John describes it in another place, appointed, indeed, and ordained of God[4], but such as no man can know:—"a great multitude which no man can number, of all nations, and kindreds, and people, and tongues[5];" when "the sea shall give up the dead which are in it;" when "the dead, small and great, shall stand before God[6]." Like stars seen at night, which no man can number, but their number is known of God, and He calleth them all by their names, and they shine in their watches, and answer His call; yea, they are even now within that net, and moving towards the shore, called out of this world and redeemed from among men, by unspeakable attractions drawn unto Christ. Their treasures are daily going before unto Him, and therefore their hearts follow and are with Him, and draw them unto Him to the shore;—coming forth out of the profound abyss where they are

[4] Rev. xiv. 1. [5] Rev. vii. 9. [6] Rev. xx. 12.

hidden in their own secret places, in the mighty womb of the grave, all approaching, a mighty multitude, towards the everlasting haven. They are even now moving, O blissful multitude, hidden in the great deep of God's judgments! O the unspeakable blessedness of that numberless yet numbered multitude! Who is there whose heart does not ask him, Am I of that number, earnestly pressing forward unto that haven? Such is the great mystery set forth in this the great Gospel concerning the Great Day.

THE RECOGNITION.

"*The disciple, therefore, whom Jesus loved, saith unto Peter, It is the Lord.*" Some would attribute this recognition of St. John to the miracle, or to his quicker natural discernment: but these cases are always best seen by analogy and induction; it is, for the same reason, doubtless, that on the morning of the Resurrection, he saw and believed with less evidence than others;—that the Revelation was made to him;—that he is always introducing allusions to Divine mysteries; because, like Daniel, "the man of loves," he was of a singularly pure mind, and the pure in heart see God; in allusion to which, St. Jerome says, "Virginity is the first to discern the Virginal Body." We must put off the body before we behold God: it passes into death and corruption when He approaches in His visitation. Here, again, we may see something of that Divine childhood so often already noticed in St. John. It is as a child knows his parents, instinctively from love; and is quick at recognizing them, even afar off, before others can perceive them. The incident is similar to what had

already occurred under different circumstances; when St. John first came to the sepulchre and believed; but St. Peter passed him by, as it were, in active energy, by first entering the tomb. These two disciples come forth, not only as pre-eminent among the rest, but each in the light of his own peculiar character: Divine love being quick-sighted at discerning God, on the slightest intimations, becomes united with Divine knowledge; while the same fervent zeal marks, in strong contrast, St. Peter, with a similar energy in action, preceding the rest. The one more quick to discern, the other to execute. And it may be a rule of our Lord, in His Church, that they who are invested with chief authority, are instructed in Divine mysteries by those who live more in the retirement of Divine love and contemplation. "As soon as they knew Him," says St. Chrysostom, "the disciples, Peter and John, again show the marks of their peculiar character: the one being more fervent, the other more sublime; the one more quick, the other more deep-sighted. Wherefore John first knew Jesus; Peter first came to Him."

"*Now, when Simon Peter heard that it was the Lord, he girt unto him his fisher's coat;*"—Theophylact says it was a linen cloak which the Phenician and Tyrian fishermen wore, wrapping it around them when they were naked, or putting it over their other garments; he "girt unto him his fisher's coat (*for he was naked*), *and did cast himself into the sea:*" not to wade or walk, but to swim, as St. Chrysostom supposes, to the land. It is the same St. Peter, when he walked on the sea, when he ventured into the hall of Caiaphas, when he entered the grave, and now when he swims to the shore: in these and many other instances, it is the same constitutional

character, in a good sense, "ever to be the first, and to surpass the rest[7]." It is very observable, that in each case no point was to be gained, humanly speaking, by this outstepping the ordinary line of the other disciples; for, neither by walking on the waves, nor by entering the hall of the High Priest, nor by going into the grave, nor by now swimming hastily to shore, was there any thing to be gained; only they were the natural expressions of love. Such are some of the best actions. It was throughout expressive, as St. Chrysostom observes, both of love and of reverence. And now, no doubt, the usual zeal of St. Peter was increased by the eager expression of penitence. But of this and his former interview with our Lord, the words that he uttered, and the tears that he shed, the great Day alone can reveal. They are with Him Who dwelleth in secret; and Who hideth His own in the secret of His tabernacle. The event seems, in some sense, to set forth the history of these two disciples; the one saw his Lord, and waited for Him, saying, "even so come, Lord Jesus." The other, by martyrdom and a violent death, made haste, as it were, in zeal and love to meet his Lord on the shore,—to use his own expression, "hastening unto the coming of the Day of God."

THE LANDING.

Whatever notice this action of St. Peter's, or those words of St. John, may have excited in their companions, in disclosing to them Who was so near, they proceeded in their employment, notwithstanding the Presence of their Divine Master. "*And the other disciples came in a little boat,—for they were not far*

[7] αἰὲν ἀριστεύειν καὶ ὑπείροχος ἔμμεναι ἄλλων. Hom. Il.

from land, but, as it were, two hundred cubits,—dragging the net with fishes." Whatever difficulties there may be in explaining the exact distance here specified, it is easy to have a general notion of it, when we remember that it was such that our Lord could be distinctly heard conversing with them from the shore. It seems to have been about one hundred yards. So near are we, even in this troublous world, to that shore, "The land of the living." And here the fish are not emptied into the boats, but brought out of the great deep, the Baptismal sea it may be, or that hidden deep, the sleep of the grave—where the good sleep with Christ, and come forth again at His voice—they are brought out on the Everlasting shore. They appear, and are manifested in the Resurrection, but not till then. "Out of the deep have I called unto Thee, O Lord; Lord, hear my voice! If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with Thee."

But meanwhile, before they had landed their fish, a strange and marvellous sight meets their eyes, a new act of power and goodness, which opens their hearts still more fully to know Who it was Whom they beheld in the Divine stranger they had seen. "*As soon as they had disembarked on land, they see a fire of coals laid there, and fish laid thereon; and* they see *bread* also." The bread they saw not on the fire, as St. Austin notices, but by itself; a fire already made upon the shore to welcome them in the cold of the early morning, fish already baked there, and bread. Then surely not a needy suppliant for their hospitality, nor a gain-seeking purchaser, but it is He Who hath no need of us or of our offerings, Who says, "If I be hungry I will not tell thee, for the whole world is Mine, and all that

is therein." The circumstance is, moreover, the more mysterious, because our Lord never appears to have worked miracles for no purpose, and, humanly speaking, there was no need for this bread and fish, for they were already abundantly supplied, with the latter at all events, if not with bread. Something, no doubt, very great and Divine must be contained in all this.

It was, in fact, another miracle upon a miracle, and one which attracts our especial notice, in that it differs from all others, as the means or substance on which the miracle is wrought, are not earthly, but superhuman and Divine. In all others there is Divine power exercised on human means, in this there is something inexplicably mysterious and peculiar; in other cases we have set before us Him Who maketh all things new from what was old, and as it were out of given materials; but here we see Him Who createth all things out of nothing. Such is the difference between making and creating, in other instances we behold the Maker, here the Creator of all things. This St. Chrysostom observes,—"that this miracle was not wrought out of subject matter like others;—and that others so wrought before the Crucifixion, were in accordance with that dispensation." And, indeed, it may be signified by this, that our Lord's dealings with us in the Gospel were rather to restore, and recover, and reinstate, than to create. But now it is the Creator Himself, He that created all things, it is He in that new kingdom which He had prepared for them that love Him, from before the foundation of the world.

"*Jesus saith unto them, Bring hither of the fish that ye have now taken.*" The first-fruits must be brought that all may be hallowed; yet how true was it of these, "All things come of Thee, and of Thine own do we give

Thee." And as He seems to say by His Apostle, "Not that I speak in respect of want," for "I have all, and abound, and am full:"—"nor because I desire a gift; but I desire fruit that may abound to your account," "an odour of a sweet smell, a sacrifice acceptable to God[8]." But now what do these mysterious things signify? the "broiled fish," evidently, as before, the Manhood of Christ, burnt up with the agony of His Passion, offering Himself up through the Holy Spirit, which is the Divine fire, unto God; and the bread added thereto intimates His Godhead, of which He says, "I am the Bread which came down from Heaven." His evidently not needing the other fish, which He had desired them to bring, arrests our thoughts more particularly to the mystery it implied: He needs not us to add to His blessedness, but we need Him. And again, the fish that are added are things of the same nature as the repast prepared. "Behold, I and the children which God hath given Me!" "As the children are partakers of flesh and blood, He also took part of the same." "That He by the grace of God should taste death for every man. For it became Him, for Whom are all things, . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they that are sanctified are all of One[9]." This it is which is set before us in so lively a manner by this figure, viz., that Christ and His redeemed are one; our sufferings in union with His made acceptable to God; our manhood united with Him in Christ crucified; —the broiled fish burnt up by the fire of His agonies, "made perfect through sufferings;" the Bread His Divinity united unto this; and, moreover, His Church incorporated with Him, that it may attain eternal life.

[8] Phil. iv. 11. 17, 18. [9] Heb. ii. 9—11.

But it is only His chosen and sanctified ones that are offered with Him in sacrifice to God on the eternal shore. Noah, the eighth person, when in the ark of the Church visible, the Church of Baptism, had with him both clean and unclean; but now Noah, the eighth person, when he had gone forth from the ark, offers of the clean only in sacrifice to God [1]. Thus also the numbered fish here set forth the chosen ones of God.

THE NUMBER OF THE FISH.

"*Simon Peter went up*" again into the ship "*and dragged the net to land.*" Here again our attention is attracted to something significant. St. Peter had left the boat and the fish, and had gone to Christ, and they were drawing the net to shore without him. What need, therefore, was there that he should return? or that his return should be thus specified? They seem, indeed, to have needed his assistance in bringing them to shore, for it had been said "they were not able to draw it for the multitude." Thus the Saints and Martyrs who are with Christ, the Church of the departed,—"the souls of them that were slain for the word of God," who are "under the Altar and cry, How long, O Lord, Holy and True [2]?"—they, also, must aid us with their prayers, and we know not by what other ways (coming to meet us as it were), in order that we also may come to Christ on the shore of Heaven.

The net was "*full of great fishes, an hundred and fifty and three.*" Well, indeed, may they be called "great," who are of the Church of the Redeemed in the Resurrection, who shall "shine like stars for ever

[1] Gen. viii. 20. Augustin.

[2] Rev. vi. 10.

and ever," and are "made equal unto the Angels." And here our attention is arrested to a circumstance, humanly speaking, extraordinary, that, at a moment of such awful and exceeding interest, their attention should be turned to the numbering of the fish. Why should they be numbered at all? and why should the numbering and the number be thus minutely recorded? Here, again, we turn to the former miracle [3], which was the type of the Church visible, and there we find no numbering, and nothing worthy of being numbered. But these "great" ones are those that have been written, from all eternity, in the Book of God; those that are "sealed;" such as are of the true Israel; which make up the exact mystical number ordained of God, predestined, called, justified, glorified, each stone fitted, without noise, in its place in the Temple of God, in the prepared Kingdom. But what is signified by the exact number here specified, "an hundred and fifty and three?" to say nothing of other modes of accounting for it, such as St. Augustin suggests, one adopted by St. Gregory may be mentioned.

The number Ten is, we know, that of the Law, the Ten Commandments; but these, which cannot of themselves alone be fulfilled, are fulfilled in the elect, when they have added to them the Sevenfold Power of the Spirit, the graces of the Gospel, which are signified by the hallowed Seven, "the Seven Spirits of God [4]," though He be but One, "dividing to every man severally as He wills [5]." The Spirit that giveth life, added to the letter that killeth; the decalogue, written on the heart by the finger of God; the Ten of the Law, and the Seven of the Gospel; these, combined, make seventeen. But

[3] Luke v. 1—11. [4] Rev. iv. 5. [5] 1 Cor. xii. 11.

these must be ever united with, and multiplied by, the Ever-blessed Three, for all things are to be multiplied by the Three. The seventeen, therefore, are they in whom both the Law and the Gospel are fulfilled, they whom our Lord says "shall be called *great* in the Kingdom of Heaven[6]." But these seventeen, multiplied by the Three, and, as it were, thus put into that Mystical Triangle of Three equal sides, which represents the mysterious Three Persons in One God, are then found to be Fifty and One. And this must be repeated the second time, as is the case in all things mystical and holy; *i. e.* the fifty and one must be again multiplied by Three, or placed in the Sacred Triangle (for thus from small beginnings does the Church increase in progression and proportion geometrical), and then we find there comes forth this Mysterious Number of the "Hundred and Fifty and Three[7]." But what is done a second time, must be done a third time also. And this now takes place when these are brought to God and Christ upon the shore, "the Hundred and Fifty and Three," and are added to what is there already, representing Christ to be for ever united to us; for all number, when it passes to the shore, is now lost in what is Infinite and Eternal and Divine. Thus is it in the deeper and more mysterious sense fulfilled, by Him Who hath "ordered all things in measure and number and weight[8]."

"*And, for all they were so many, yet was not the net broken;*" miracle upon miracle, and mystery upon mystery, ensues. Of these that are in the hidden net, it is said, "not one of them is lost." "All that My Father hath given Me, shall come to Me," and "no one shall

[6] Matt. v. 12.

[7] $10+7=17$. $17\times3=51$. $51\times3=153$.

[8] Wisdom xi. 20.

pluck them out of My Hand." And this circumstance, again, will appear the more remarkable, by comparing it with the former miracle; for there they brought them not to land, but into their two vessels, received them into the Churches;—the two vessels, as St. Augustin explains it, of the Circumcision and the Uncircumcision, that of the Jews and that of the Gentiles; "and the net brake," and the ships were in danger of sinking; "they filled both the ships, so that they began to sink;" many, therefore, were lost out of the net altogether. Thus is the Church Visible broken and rent by heresies and schisms, so that many perish, and are thrown back again on that great deep in which the Leviathan preys: and so is all discipline lost, that the Churches themselves, to all human eyes, appear in danger of sinking; whether it be that of St. Peter, the Church of the Circumcision, or that of St. Paul, the Church of the Gentiles.

We are, indeed, as all allow, in jeopardy; we are out on the great deep, far from shore; we have need, day by day, to cry out, "Lord, save us, we perish;" for the ship is "covered by the waves;" we have no human appearances of safety; for though Christ Himself be with us, according to His promise, yet He is, as it were, "asleep in the hinder part of the vessel," until we awake Him by our prayers.

Meanwhile our consolation is, that there is a hidden net, which is not broken, and which nothing can divide: the mystical robe of Christ Crucified, which cannot be rent: the Godhead united with the Manhood of Christ, in inseparable union from the top to the bottom, "without seam:" that Church, which Christ said is "One even as We are One:" for he that dwelleth in love dwelleth in God. Such is the Church of the Elect, known only unto God, in the

great deep hidden from man, drawn unto Christ, in His holy Church constraining; while Saints with God are by prayers assisting and bringing unto Him. All numbered, all urging each other the same way; each in his watches answering, Here we be[9]. "They shall march every one on his ways; and they shall not break their ranks; neither shall one thrust another[10]." But the net is hidden, and we see it not: that net which we behold is rent indeed!

THE INVITATION OF CHRIST.

"*Jesus saith unto them, Come and dine.*" "Blessed are they that are called to the Marriage Supper of the Lamb." One can scarce forbear connecting it with other such invitations of Christ; as "Come unto Me, all ye that travail, and are heavy laden, and I will refresh you." Or with the voice of Wisdom, "Come, eat of my bread, and drink of the wine which I have mingled." And such reflections carry on our thoughts to that last gracious call, "Come, ye blessed children of My Father, inherit the Kingdom prepared for you." It is not said that He partook of this food with them, yet it may seem implied in the invitation, "Come and dine:" and St. Luke states on a former occasion, that at His own request He ate before them; and St. Peter speaks of the Apostles as those "who did eat and drink with Him after He rose from the dead." And now the awful and mysterious nature of this superhuman meeting with this, if we may say it, Divine Stranger, is told by the Evangelist in his usual sublime simplicity: "*But no one of the disciples ventured to ask Him, Who art Thou? knowing that it was the Lord.*" "In that day," says our

[9] Bar. iii. 34. [10] Joel ii. 7, 8.

Lord, "ye shall ask Me nothing;" and this seems in figure to speak of that time, when faith shall be lost in sight, and love alone shall remain. They knew it was He, but spoke not: although there was something different about His Person, so that He was not altogether as before, but as one come from the dead, with a latent majesty in His Person, yet from the miracle, and from His converse, and from His Person, they doubted not but that it was He. St. Chrysostom gives a beautiful description of the deeply interesting, awful silence; "No one," he says, "dared to ask Him, for they had no longer the same freedom of speech and boldness as heretofore: nor did they any more venture to approach Him with words, but with reverential silence and great awe they sat attending to Him, for they knew it was the Lord, and therefore they asked not, Who art Thou? Beholding His form altered, and replete with something exceedingly astonishing, they were stricken with very great fear; and were wishing to make some inquiry concerning it, but awe, and the consciousness that it was not another, but He Himself, restrained the question, and they only ate those things which He Himself had created with great power." "*Jesus, therefore, cometh, and taketh the bread, and giveth unto them, and likewise the fish.*" We have sometimes had occasion to notice what had been our Lord's invariable custom in blessing, and giving thanks, and, as it were, looking up to Heaven, when He brake or distributed bread; but now He does not so. As if expressing, "All power is given Me in Heaven and on earth." "On this occasion," says the last-mentioned writer, "He no longer looks up to Heaven, nor does those human things, as showing that they had formerly taken place by condescension[1]."

[1] In Joan. Hom. lxxxvii. 2.

"*This is now the third time when Jesus manifested Himself to His disciples, after He rose from the dead.*" The third time of His speaking to us in His Resurrection: well then may we raise our minds, and listen attentively to His voice. "God spake once, and twice also have I heard the same;" but now, even for the third time, do we hear of the power that belongeth unto God, as we shall behold in the great manifestation. The thoughts, indeed, which throng on the mind at this awful—this most glad, yet most terrible, mysterious narrative, are such as words cannot express; while under the abundance of such revelations, there seems to be a warning voice, "be not high-minded, but fear." After things therefore so high one can scarce refrain from adding a few words from the most practical of all Commentators. "Perhaps, in hearing these things," says Chrysostom, "your hearts have been kindled, and ye have blessed those that then were with Him, and those also who will be with Him in the general Resurrection. Therefore, let us do all things, that we may behold That His marvellous Countenance. For if now, when we hear of these things, we burn within us, and long to have been in those days, when He abode on earth;—to have heard His voice; and to have seen His countenance; and to have approached, and touched, and ministered unto Him: consider what it will be to behold Him, no longer in mortal Body, and doing things human; but attended by Angels; being ourselves, and beholding Him, in bodies incorruptible, and enjoying such other blessedness as surpasses mortal expression. Wherefore, I entreat you, let us do all things, that we may not fall away from such glory. Nothing is difficult, if we have the will: nothing burdensome, if we give our hearts to it." "Let us turn our

eyes to Heaven, and at all times imagine and behold the things that are there. For if in those things we ever dwell, we shall neither be influenced by the pleasures, nor be weighed down by the sorrows that are here: for, indeed, we shall perceive them no more. Such is the very nature of love. If any are absent from us, and far away, yet, if we long for them, we make them present with us in imagination every day. For mighty is the power of love: it removes all other things; and chains the soul to that object for which it longs. If we so loved Christ, all things here would be as a shadow; all would appear but a phantom and a dream."

FEED MY SHEEP.

The figure and imagery is now entirely changed, and perhaps again connected with what external nature presented to their view; for here we may suppose them withdrawn a little from the mysterious table and the shore, and the objects of a pastoral scene opening to them; which would not necessarily imply any great change of place, for under the rocks of the sea-shore, a few paces might thus entirely change the scenery that came before their eyes. Christ had been first pointed out to them on the banks of Jordan, as "the Lamb of God;" and now that He is about to leave them, He Himself graciously applies this title to those little ones whom He sets before them in the place of Himself. All is innocency and peace, and we turn from the mystic "Marriage Supper of the Lamb" to the lambs of His flock, "the flock He hath purchased with His own Blood." And the God of peace, in bringing from the dead the Great Shepherd of His sheep, would now by His grace mul-

tiply the manifold power of His Resurrection, by leaving others on earth to be as shepherds in their guidance, as lambs themselves by example. For the good Shepherd Himself became as the sheep and the lamb, in order to teach us, that he who would be the shepherd of His flock, must become also himself such as he would have them to be.

"*So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.*"

It is "when they had dined" that this solemn pastoral charge is delivered to St. Peter; thus also their institution to the Eucharist was at or after supper, and the commission lately bestowed, to bind and loose, was after He had eaten with them: and thus of old, after the three Angels had been entertained by him, it was that God communed with Abraham. He had for three years prepared them, and now He confers the fulness of Apostolical gifts and powers; for three days He had been hidden from them, and now on three days He is manifested: on the preceding Sundays the keys were given; at the Last Supper the Bread and Wine to feed the flock; on the day of Pentecost the fiery tongues to bring them into the fold; and now the pastoral crosier is

consigned to guide them; the Cross has become the shepherd's crook, the staff of their ministry, the rod of their power, the sceptre of their kingdom of meekness. But why is St. Peter alone here addressed? In the first place, it has evidently a reference to his fall, and conveys his restitution: and the expression "Lovest thou Me more than these?" seems to refer to St. Peter's having appeared to presume on the greatness of his love, when he said, "Though all should be offended because of Thee, yet will I never be offended." It seems therefore to say, do not presume to think you love Me more than others, for if you do so you will fall, but show your love by taking care of those sheep which I have purchased by My own Blood: by thus exercising your love, the firmness you need will be given you. Again, it appears to speak of consolation: you would stand pre-eminent in loving Me, and you wish for some further opportunities of doing so; I shall be no more in the hall of Caiaphas, but you will find Me still in these little ones,—"Feed My lambs." And this expression "lambs," may have a still more immediate reference to the words of St. Peter's assertion, "Though *all* be offended, yet will not I," as if to say, "all," even the lowest that may be offended or weak, are to be the objects of thine especial tenderness, as thy fall hath taught thee, and thy former assertion seemed to forget. And seeing this allusion to his former self-confidence, St. Peter does not now venture to say that he loves "more" than others, but speaks of himself only, and refers to Christ's knowledge of the heart to be assured of the sincerity of his love. Thus had his repentance already worked the fruits of love, when he compares not himself with others, nor even judges his own self, but leaves all judgment to the Lord. This comparison, therefore,

implied in the words "more than these," his Lord does not again repeat, but satisfied not only with the greatness of his love, but of his humility and repentance also, He gives him the higher charge of feeding His sheep. But the threefold inquiry seems still to have some latent reference to St. Peter's threefold negation, and catching (or to himself supplying) this allusion, and full of penitence for what was past, "Peter was grieved that He said unto him the third time, Lovest thou Me?" acknowledging the justice of his Lord's gentle admonition.

There may be another allusion and meaning in this peculiar selection of St. Peter; our Lord had said that Satan had desired to have them that he might sift them as wheat, but "I have prayed for thee, and when thou art converted strengthen thy brethren." It was, therefore, as a father leaving his children, might select the strongest or one best suited among them to sustain the others, so Peter, if himself converted, and now firm in the love of Christ, is to feed and strengthen first His lambs and feeble ones, and then His sheep, to take the place, as it were, of the Chief Pastor, in supporting them. This interpretation will suggest another inference to the first inquiry, and St. Peter's answer to that inquiry, and our Lord's acceptance of that answer, and intimate that St. Peter did, indeed, love Christ more than these: and so St. Augustin and St. Chrysostom take it. He answered not of the others, for as knowing not men's hearts he could not, but for himself he answered, and his Lord took it in the fulness of all His inquiry, as satisfied with his modest, and half-shrinking, and inexpressible reply, that he loved indeed, and loved more than all. St. Chrysostom, in his usual tenderness for one so honoured and loved, says, that "it was on account of his greatness and pre-eminence, as the head and the

mouth of the Apostles, that St. Peter was thus addressed, showing him that for the future he might feel confidence, as his denial was blotted out, and there was put into his hands the precedence over his brethren. Nor does He make mention of his denial, nor reproach him with it, but says, if thou lovest Me take precedence of thy brethren, and now evince that fervent love which thou hast alway shown and wert lately exulting in; and the life which thou saidst thou wert willing to lay down for Me, now bestow in behalf of My sheep [2]."

And thus we have the subject running up insensibly into that before alluded to, as suggesting reasons that connect the chief of penitents with the chief of Apostles; for it becomes analogous with so many other instances where the promise is made to St. Peter, or pre-eminence afforded him; indicating continually, that although the new Temple be built on the twelve stones taken from the river Jordan, yet that all runs up imperceptibly into a secret unity, as the key-stone of the arch in that which is visible, holding all together, though itself hidden among the rest, yet being withal the secret of their strength, as being all combined and working together into one, cemented by love, and strengthened by the pressure of an overbearing world.

It is certainly remarkable, that notwithstanding that He Who forms the natural character of man, so as may be most suitable to His purposes in the kingdom of grace, had endued St. Peter with qualities so commanding, and had sanctioned his love and earnestness with such marks of choice and favour, yet that no priority was claimed by him, or had been as yet distinctly conferred on him. This appears evident from the frequent disputes among the Twelve, "which of them should be the greatest,"

[2] In Joan. Hom. lxxxviii.

as this could not have been the case if any marked pre-eminence had been ever implied; for these discussions and comparisons never seem to have designated or singled out this holy Apostle. And on one occasion, when St. Peter did himself speak with reference to this their dignity, saying, "What shall we have therefore?" it was met by a general reply, and by the awful and significant warning, that "that there are last who shall be first, and the first last." In the only instance where any thing like a sense of superiority seems suggested by St. Peter, as implied in the words, "Though all should be offended, yet will not I," it was followed by the immediate prophecy of his fall. So that his pre-eminent greatness was, as it were, in secret designation; and to himself, so intimately allied with humiliation, as entirely to allay all presumption. This most interesting and remarkable lesson is contained in this incident: "Simon, lovest thou Me more than these?" thou dost not dare to presume on this; in this lowliness shall be thy exaltation; let the pre-eminent greatness and fervency of thy love be henceforth seen in thy surpassing care of those I leave thee.

Moreover, independently of the allusion contained in it to what had past, this threefold repetition evidently indicates the more solemn and full confirmation of this Apostolic commission to feed Christ's sheep: and this pastoral charge, connected with the successive questionings of love, intimates in a very emphatic manner that no charge of Christ's lambs and sheep can succeed, but by love of Christ. By thrice saying, "lovest thou Me?" He seems to say, in a Pastor, the first, the second, the third requisite is love of Christ; and by putting it in the form of a question, He forcibly indicates that he who would be a Shepherd of Christ's flock,

must, first of all, ascertain by inquiry, whether he has this foundation: "not once only," says Augustin, "but a second, and a third time, the Lord asks, that which well He knew, whether Peter loved Him: and as many times hears from Peter of nothing else but love; and as many times commends nothing else to Peter, but the feeding of His flock." Love of Christ, and the care of His beloved, this is all in all; this is the first and great commandment and the second also, love of God and love of man, combined and perfected. "If thou lovest Me," says the last-mentioned writer, "think not to feed thyself, but feed My sheep as Mine, not as thine; seek in them My glory, not thine own: My dominion, not thine; My gains, not thine own." "The love of Christ in him that feedeth His sheep ought to increase into so great spiritual ardour, that it should even overcome the natural fear of death." And in this most eloquent strain with which Augustin dwells on the love of Christ, as all in all, he beautifully expresses that which Aristotle had divined in his philosophy, and which Scripture has confirmed[3]. "I know not," he says, "in what inexplicable way it comes to pass, that, whosoever loveth himself, and not God, doth not, indeed, love himself; and he that loveth not himself, but loveth God, he doth love himself. For he who cannot live of himself, by loving self, he dieth: he, therefore, loveth not himself, whose love destroyeth his life; who by that love hindereth his own life. Let not them, therefore, who feed the sheep of Christ, love themselves[4]."

It is often interesting to observe how the Sacred Writers subsequently allude to some incident or memorable expression of our Lord's, hidden unconsciously

[3] Ethics. Lib. ix. ch. iv. Luke xvii. 33. [4] In Joan. Tr. cxxiii.

in the depth of their hearts, and giving a secret colour to their words: and thus, the best comment on this interview we may find in St. Peter's own expressions, which, like a solemn underchime, seem to have caught the same note, when he, himself, before his death, exhorts the Elders as "a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed." "Feed the flock of God," "not as lords over God's heritage, but being ensamples to the flock; and, when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away[5]."

ANOTHER SHALL GIRD THEE.

Our Lord was speaking of feeding His sheep in a few simple words, but in a manner so touching and searching in their meaning, that they could not but affect the loving disciple most deeply: and his Lord well knew the secret current of his thoughts, and how he, indeed, longed, as he had too confidently expressed in his weakness, to show his love for Him in death, as well as in his life; and, in answer to these affectionate thoughts of his heart, which had been well nigh overwhelmed with grief, his Lord proceeds; "*Verily, verily, I say unto thee, when thou wast younger, thou didst gird thyself, and walk about wherever thou wouldest; but when thou shalt have grown old, thou shalt stretch forth thine hands, and another shall gird thee, and shall bear thee whither thou wouldest not.*" As if He had said, Peter, be not grieved overmuch at thy denials of Me, which My questionings bring to thy mind: thou hast, with strong asseverations, declared that thou art willing to

[5] 1 Pet. v. 3, 4.

go with Me unto prison, and unto death ; and thy words shall be fulfilled according to thy wish, yea, far more than thy thoughts : thou also, as thou hast desired, shalt be in bonds ; thou shalt be extended upon the cross for My sake ; and stretch forth thy hands in violent death, as thou hast seen Me to do for thee :—the weakness of thy threefold denial shall be perfected in strength, by the greatness of thy love, in feeding My bereaved flock: so that not only thy death, but thy life also, shall be Mine. Here, upon this shore, thou hast been as a youth of old, and full of that fervent energy which ever girded thee to every action, as just now, in hastening unto Me on the shore ;—but in thy helplessness hereafter, and when thy strength is gone, and thou art in the hands of others, there shall be that which shall redound more to My glory, than all thy zeal in the earnestness and activity of thy youth, when thou hast been so forward and desirous to die. Thy fervency and forwardness I accept as signs of thy love, but these avail not for Me, as thou hast seen : when these shall be no more, and thou art old, and unable to contend against others, but they shall bind thee, then shall be thy glory and Mine in thee. They shall bear thee whither thou wouldest not, shall forcibly carry to that suffering, from which the natural man must shrink ; and thus, as thy death shall be for My sake, so shall it also be like Mine ; and thou shalt glorify God by that thy death, even as I have done by Mine. There was a time when thou hast thought it "good to be here" with Me and wouldest fix a tabernacle for Me here below, knowing not what thou wert saying[6] ; and wouldest have forbidden Me to die, savouring of the things which were o

[6] Luke ix. 33.

man, rather than those which are of God[7]. But thou hast to unclothe thyself of this mind, and to put on another mind in imitation of Me. So shalt thou do, in laying aside this thy tabernacle[8], and shalt come to Me on that shore where the Supper of the Lamb will be, with no more separation, as it is now; where there can be no denying Me any more, and therefore no more crying and tears; for God shall wipe away all tears from all faces.

"*This He spake*," says St. John, "*signifying*," or expressing by a significant figure, "*by what kind of death he should glorify God.*" Our Lord, after saying these words, was now retiring from them, and, before He had entirely withdrawn and vanished from their sight, while He was in the act of departing, some mysterious words dropped from Him, which were, no doubt, afterwards often spoken of and alluded to, and one would suppose from the Evangelist, partly misunderstood, as far as regarded himself. "*And, after He had spoken this, He saith unto him, Follow Me.*" After the Last Supper He said, "Arise, let us go hence," suiting His action, at the time, to great and spiritual meanings which were in His words, arising and going hence from that Supper in the great Passover, wherein He was passing over from death unto life through that Red Sea of His sorrows; and then, on that occasion, after speaking those words, He separated Himself from a part, and soon after from the whole of that company. So now was He departing, and saying, "Follow Me," with a new power in His words, as intimating that Peter should pre-eminently follow Him, and with a peculiar and very sweet allusion to still further words which St. Peter had made use of; for when our Lord had once said, "Whither I go, thou canst not follow Me now;

[7] Mark viii. 33. [8] 2 Pet. i. 14.

but thou shalt follow Me afterwards, Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." With reference to which, our Lord's words seem to mean: Now, therefore, to crown all, Peter, thou wert eager to know why thou couldst not follow Me in the way that I go, and die for Me. Thou shalt, indeed, do so, with far other mind and other strength than that in which these words were so lately uttered by thee; thou shalt follow Me in My sufferings and death with a glad mind; and, until then, thou shalt follow Me also here below, in being the chief of My Shepherds left on earth to feed My flock; thou shalt follow Me by living in humility and patience; and, lastly, thou shalt also, indeed, follow Me the way I go, into that place which I go to prepare for thee on the shores of the everlasting Morning; and as thou hast girded thyself now to come to Me, so through the troublesome waves of this world shalt thou come to the haven of rest, dying for Me as I have done for thee.

Such may be, in part, the meaning of what is contained in this most sublime and affecting interview,—the meeting with his Lord, and the full restoration of him who is known as thrice confident and presuming; then thrice denying; and now thrice loving; thrice reinstated, thrice blessed with the pastoral charge, and the repeated and signal invitation to follow Christ. His former declaration was, as St. Augustin says, "preposterous," *i. e.* putting that first which should come last,—his death for Christ before Christ's death for him and for us all. "Now it is," he adds, in his beautiful comment on this passage, "now it is, O Peter, that thou hast no occasion to fear death, since He now liveth Whom thou hast been lamenting as dead; and Whom, in thy carnal love, thou wouldest have hindered from dying for us. Daring to precede thy Leader, thou hast feared His

persecutor. Now that the price hath been shed for thee, thou mayest follow Him Who hath purchased thee, and follow Him altogether, even unto the death of the cross."

The fulfilment of the prediction affords us a clear exposition of our Blessed Lord's words, yet they were such as one would suppose must have been, at the time, in some degree like parables or dark sayings, of which they knew not the full meaning: although there might have been something in our Lord's manner, or, perhaps, in some further words, which rendered the saying intelligible to St. Peter. This we might infer both from his question afterwards, respecting St. John, and from his allusion to this prophecy in his Epistle: "knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath showed me[9]." The sincere and heartfelt gladness with which he received the intimation, breaks forth in his own words: "Beloved, think it not strange, concerning the fiery trial that is to try you, as if some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." And we read, soon after, that he did himself rejoice in being counted worthy to suffer shame for Christ's Name[10]. Thus closely, indeed, were his Lord's words fulfilled in St. Peter in his peculiar crucifixion by the Romans, even as they had been before respecting his fall. What further fulfilment the prediction might have, who shall say? and whether there may be contained in the words some further prophetic allusion to the Church of St. Peter, as, *e. g.* whereas in its youth, it was girded with strength, in its old age it shall be girded by others, and carried whither that loving and holy Apostle would not.

[9] 1 Pet. i. 14. [10] Acts v. 41.

LORD, AND WHAT SHALL THIS MAN DO?

There is nothing more remarkable, in the whole history of our Lord's Resurrection, than the mysterious silence respecting St. John. The beloved disciple, who lay on His Lord's breast, whom He, that loveth all as God loveth, yet loved with so peculiar a love as to be spoken of as loving him alone, so that it should be to him like a proverbial designation, that he was "the disciple whom Jesus loved;"—yet says not a word, nor does our Lord say a word to him, in all that is now recorded, during all this season of Christ's returning from the grave. And yet he is present at these interviews, and no indifferent witness, inasmuch as in fulness of faith he saw God in his Risen Lord, and worshipped. He was with his Lord in His agony, with Him in the hall of mockery, and close to Him on the hill of His suffering and death; and first of disciples at His grave, and there convinced of His Resurrection; and he has the sacred charge of our Lord's own Mother, even as his own mother, committed to him; and now he is the first to discern Him on the shore; yet, for all that appears on record, he is silent and not spoken to; and when he is addressed by his Risen Lord, in the Revelation, he "fell at His feet as dead." Yet his very silent demeanour seems to speak more eloquently, and more Divinely than words, while we see him, as in a picture, but hear him not.

The scene is now becoming changed; our Lord appears to be retiring from them as the morning breaks, and, in His departure, speaking, as it were, words of valediction to St. Peter respecting his death, and suiting His external action to His words, He says, in

departing, "Follow Me!" When it is added, "*And Peter, having turned, seeth the disciple whom Jesus loved following, who also lay in the Supper upon His breast, and said, Lord, Who is he that betrayeth Thee?*"

We naturally desire to have brought before our eyes the picture and relative position of the several persons which this description would present to us. It might imply, that St. Peter was turned aside from our Lord, as overcome by emotion at His previous words, so that now He turns towards Him as He moves away, and beholds St. John before him, silently treading in Christ's footsteps. Or perhaps we might understand it, that St. Peter had been himself turned towards his Lord while He spake to him, and was now about to follow Him, but that turning back he sees St. John, immediately behind him, making calmly and stedfastly after Christ, as shrinking from the thought of being parted from Him, and having caught his Lord's words, "Follow Me," before St. Peter, in like manner as he had first discerned Him from the sea. If, therefore, we have not St. John in the Resurrection as saying any thing, or conversing with Christ, or expressing in any way his own feelings and thoughts, yet he is set before us in this silent, but most sublime and expressive picture, speaking as usual by quiet action, not by words: combined also as usual, which is especially to be remarked, with St. Peter;—for, as St. Chrysostom observes, they were most strongly united in the most intimate friendship, as appears both before and after the Resurrection, as we find both in the Gospels and in the Acts of the Apostles. And it is this his affectionate interest respecting St. John which gives rise to St. Peter's question: for as our Lord had now been speaking of himself as having the great charge of His flock, and

of his agonizing death, his thoughts naturally turn to his friend and brother Apostle. In all matters of moment, whether for good or evil, the heart opens in sympathy to others. But it was not only his own trials and sufferings, but his greatness and blessedness, which now turn St. Peter's thoughts of love to St. John. "As Christ had foretold things so great," says St. Chrysostom, "had committed the world to his charge, foretold his martyrdom, and indicated his love to be greater than that of others, Peter wished for John," whom he so much loved, "to share the same with him; and, as before he had requested John to put a question, which he did not himself venture to ask, so now he asks for John, what he thinks that John wished to know, but did not like to inquire, viz., what he himself should do." By St. Peter's thus speaking, it may further be observed, that he now seems to have been quite restored to ease of mind and affectionate confidence, by all that our Lord had said to him, so that his thoughts can now revert from himself to another; and also that he can now venture to ask a question of his Lord, whereas at the Last Supper he beckoned to the beloved disciple to do so. Indeed, it is most interesting to observe the contrast between these two occasions, as indicating St. Peter's recovery of mind and restored peace. The former case, in which he did not himself venture to ask, was in him a peculiar and solitary instance. On other subjects, and at other times, he is himself the first to speak, as in his two confessions of the Faith; in his speaking for the rest at the Transfiguration; on three other occasions at the Last Supper; and when in the earnestness of his undisciplined love, "he began to rebuke Him, saying, that be far from Thee, Lord;" and in many other instances, where his zeal makes him

the most forward to act and to speak: but on that one point, very full of self-confidence as he was, there was an unconscious latent misgiving, when the Searcher of hearts spoke of one among them being found faithless; but now he appears to have regained his usual frankness and affectionate confidence, putting a question himself for St. John, as St. John had done before for him.

"*Peter, when he saw him,*" *i. e.* being himself nearer to our Lord and seeing John, in silent adoring love, following behind,—"*says to Jesus, Lord, what shall this man* do or suffer? *Jesus saith unto him, If I will him to remain till I come, what is that to thee? Follow thou Me.*" As on another occasion, when asked respecting those that should be saved, He turned the inquirer from such questions concerning others to himself, but at the same time did supply him with a gracious answer to his inquiry; so now, also, the answer is conveyed, though the inquiry is apparently declined. Not only anxious inquiries for our friends respecting their future prospects, but human friendships also are now to be relinquished, when called on to Apostleship, and Pastoral charge, and to following Christ: leave such thoughts now behind thee, one thing only hast thou to do—to follow Me.

Further, one cannot but inquire, why following Christ is thus repeatedly and singularly set before St. Peter, rather than the other Apostles; and we may add here, why, as it were, in distinction waiting for Christ's coming should be spoken of St. John. St. Augustin suggests a mysterious fulfilment in this, "that St. Peter represents the active life, which follows Christ in suffering and death; while St. John is the type of the contemplative life, which continues until Christ comes,

when it is perfected in knowledge[1]." In another place, he says, that "St. Peter followed Christ in being crucified: St. John, in dying without such wounds and torments, was laid asleep waiting for Him." And again, "that St. Peter and others write of Christ's humanity; St. John of His Divinity; speaking of 'the Word' Who was 'in the Beginning,' he passes above the clouds, above the stars, above Angels, above every creature, and arrives at the Word by Whom all things were made. And who is there who can think worthily of these things? Well, therefore, need he to wait till Christ comes[2]."

St. Peter speaks of following Christ, Who "suffered for us, leaving us an example, that ye should *follow* His steps[3];" St. John of *abiding* in Christ, knowing that "when He shall appear we shall be like Him, for we shall see Him as He is[4]:" St. Peter of hastening unto the coming of the day of God; St. John of waiting for His coming and praying, "Even so, come, Lord Jesus." St. Peter acts and suffers, because He follows Christ Crucified; St. John loves and suffers not, because he follows Christ Risen. But these must never be separated, love cannot be without suffering; these two disciples cannot be parted asunder; nor can the active life be without the contemplative; both are needful, both must exist together; contemplation without action melts into air, action without contemplation sinks to earth. St. Peter has the pastoral crook to guide the sheep, St. John the fountain of living waters where they drink; St. Peter hath the keys, St. John lies on his Master's bosom; St. Peter has the Spouse of

[1] In Joan. Tr. cxxiv. De Con. Ev. l. iv. 20.
[2] Serm. in die Pasc. cclii.
[3] 1 Pet. ii. 21.
[4] 1 John iii. 2.

Christ committed to his charge, St. John, our Lord's virgin Mother. His Lord loved John most of all; "but Peter," says St. Augustin, "most loved his Lord." His Lord loved St. John with a singular love, "as it has been supposed," says St. Augustin, "on account of that disciple's very great chastity from a child, and virginal life," which life he represents in the Church. However this may be, well we know that he was "the beloved" disciple of Him Whose name is Love. Over St. John and this Divine love there appears to be thrown a mysterious veil; he is hidden with Christ in God, in the secret cloud where God is, lost in His love, and in his love of Him; and this veil is not at all removed, but still sustained in this our Lord's mysterious answer.

"*This saying, therefore, went forth unto the brethren, that this disciple dieth not;*"—like those whom St. Paul speaks of, who shall be caught up alive into the air to meet the Lord at His coming, or as Enoch and Elias, and, as some suppose, Moses, in the Old Testament, who were translated without seeing death. "*But Jesus said not unto him that he dieth not; but, If I will him to remain till I come, what is it to thee?*" Whatever the meaning might be, the disciple does not explain, nor show in what manner that opinion was or was not a wrong interpretation of what his Lord intended by the words; but as his manner is, he merely wishes to bear testimony, and leave on record exactly what his Lord's words had been, knowing that they would have their fulfilment in their own way,—exactly according to those words, whatever that their accomplishment might be, which he knew that no human interpretation could reach. Thus, therefore, at the last, in the end of the Revelation, he speaks not, like St. Paul, of his going to be with Christ, "which is far better," or

putting off his mortal tabernacle with St. Peter, but speaks of his Lord's coming to him, as if only mindful of His own words, when he says, "Even so, come, Lord Jesus."

For although his Lord's coming in the destruction of Jerusalem, which he alone survived, might be a fulfilment of what was here intended, whether he knew it or not, yet that beloved disciple and great Evangelist well knew that no limit could be placed upon the meaning of Christ's own saying, and would not allow any human comment to take the place of those, his Lord's own words. They remain, like those His unexplained and mysterious expressions before the Transfiguration, "There be some standing here, which shall not taste of death, till they see the kingdom of God."

THE DISCIPLE THAT BEARETH WITNESS.

"*This is the disciple which beareth witness of these things, and hath written these things; and we know that his witness is true.*" This word which he here applies to himself, and so often makes use of,—of his "bearing witness,"—is especially characteristic of himself. St. John does not exhort like St. Peter; he does not argue like St. Paul; he does not moralize like St. James; he does not awfully warn like St. Jude; but he does especially *bear witness.* This is his characteristic style, both in his Gospel and in his Epistles: and our Lord Himself, in his Gospel, is often set forth as bearing witness, often prefacing His words by the expression, "Verily, verily," which He never uses in the other Gospels. For in St. John is especially found the gift of peace, beyond the strife of tongues, the unspeakable gift of the Great Witness; he testifies of what he had seen, and heard, and knows, and here

leaves it, without comment, without explanation. And now he returns to recapitulate what he had already said at the close of the foregoing chapter.

"*And there are also many other things which Jesus did, which if they should be written one by one, I do not suppose that the world itself would contain the books that might be written. Amen.*" The sacred and proverbial language of the East is alone suited to speak of what is infinite and Divine; which uses expressions adapted to incommensurable thought,—speaks of the beam in the eye,—of the hairs of the head numbered,—of the camel passing through the needle's eye; for no human phrase in classic style and measured thought can speak worthily of matters so incomprehensible and vast, which this world cannot contain, nor human thought compass, nor human language in any way give utterance to. Amen, may we well say to this Divine Gospel of great things, verity itself of all verities, as spoken by Him who is Truth itself, through that beloved interpreter who lay on His bosom: "These things saith the Amen, the Faithful and True Witness[5]." "And all the earth shall be filled with His Majesty, Amen and Amen[6]."

SECTION III.—THE MOUNTAIN IN GALILEE.

"I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle."

THE PLACE OF APPOINTMENT.

St. Matthew's account of our Lord's manifestations, on rising from the dead, speaks, we know, especially of

[5] Rev. iii. 14. [6] Ps. lxxii. 19.

Galilee; so much so, that this one great appearance on the mountain seems to comprehend in itself all the evidences this Evangelist gives of Christ's Resurrection; for the other circumstances which he mentions seem all to have a reference to this, and to point out this as the place of our Lord's express and especial designation. For not only does he record these as almost our Lord's last words, on the night of His betrayal, that He would "go before them into Galilee" on His rising from the dead; but the Angel, who appears to the women, seems to have for his express object to send them to tell His disciples, that "He goes before them into Galilee; that there they shall see Him;" and then St. Matthew describes the women as going upon this mission when our Lord Himself appears to them, for no other apparent object there recorded, but to repeat this same message, in nearly the same words, "Go, tell My brethren that they go into Galilee, and there shall they see Me."

After these accounts this Evangelist now proceeds to add, "*Then the eleven disciples went away into Galilee into the mountain where Jesus had appointed them.*" When He did expressly designate this mountain does not appear; it might have been, that He specified this particular place to the women on the occasion before alluded to; or it might be before, when He spoke of His appearing in Galilee to the disciples, and to which the Angel may allude, in saying, "as He told you;" or it might have been on His subsequent manifestations to them in Jerusalem. However this may be, the great mountain of His appearing, and the designation of the mountain, are full, no doubt, of great meaning, and great analogy and association. The Mountain is one of the expressions that designate the Holy Place of God, where He deigns to meet with man; whether

it be Mount Sinai or Mount Sion; Mount Gerizim or Mount Carmel; Mount Tabor or the Mount of Beatitudes, that supplies the allusion; still it is the Holy Mountain of our God, which, in figure, implies His strength. Here was, as it were, a fulfilling of the expression, "the Mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it[1];" a fulfilling in higher senses of all that we read of the mountains of old;—the Mount Moriah, the place of appointment with Abraham, "the place of which God had told him;"—the Mount Horeb, where God appeared to Moses, saying, "This shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain[2];"—the mountain in the desert, "the mountain of God," as it is called, where they now worship, coming out of the spiritual Egypt: the Mount Nebo and top of Pisgah, from which the promised land is seen, before it is yet entered upon—the Mount Horeb, to which Elijah, also, was called to commune with God—the Mount Carmel, from which he saw the gracious rain which God was sending on His inheritance. The mountain, which expresses solitude and nearer approaches unto God, whereon His own Body is seen transfigured and glorified.

But the actual place and mountain in Galilee, which was thus specified, is not known: nothing is said which would lead one to infer it to be the place of the Transfiguration or Mount Tabor, which is not designated in the Gospels as "the mountain," but "an high mountain apart[3]." "The mountain" seems rather to imply the Mount of Beatitudes, the great mountain

[1] Isa. ii. 2. Micah iv. 1. [2] Exod. iii. 12. [3] Matt. xvii. 1.

of His teaching, as on the Sermon on the Mount, "He went up into the mountain;" and afterwards, as if speaking of the same known mountain, He "came nigh unto the sea of Galilee; and went up into the mountain, and sat down there[4]." And, after the first miracle of the loaves, "He went up into the mountain apart to pray[5]." And on other occasions, of the most solemn import; as St. Mark says, at the calling of the Apostles, He goes up into "the mountain" and calls them unto Him[6]; and St. Luke, that He had gone to spend that night on "the mountain" in prayer[7]. These circumstances would lead one to suppose, that it may be the same mountain, near Capernaum, which our Lord had now designated, and on which He appeared. Here, therefore, He is now with His glorified Body, where He had been so often in His humiliation: it would seem to indicate, that human sympathies and natural attachments were still existing in the condescensions of our Risen Lord; for connexion with times and places, and affectionate adherences to them, is natural to man in his present state, wherein he is so much bound by them; it is as if He took to Himself and hallowed such natural sympathies of humanity; as He was so lately at the accustomed Lake with a few chosen disciples, so is He now on the Mountain, where He had so often been with them before; and with people, as before, gathered around Him and them. He is eating and drinking with them; walking with them by the way; being with them in their wonted places of resort as in times past. We know not whether even this circumstance may not be bound up with some great spiritual mysteries and secrets of

[4] Matt. xv. 29.
[5] Matt. xiv. 23.
[6] Mark iii. 13.
[7] Luke vi. 12.

our being; as, for instance, after death it may be, corresponding with these forty days of our Lord's sojourn upon earth, that the spirit of man is still mysteriously about its former haunts, for good or evil, till it departs into the new Heavens and new earth, which shall be.

It is especially to be noticed, that this is a meeting of our Lord's own express appointment; that it is the only appearance, after the Resurrection, which had been previously fixed and foretold; and also that it is long before that it had been declared; so much so, that it is the first which is promised and predicted, but almost the last which takes place; St. Chrysostom thinks the last of all before the Ascension; both he and St. Augustin consider it the Eighth appearance of our Lord on record, and that it is subsequent to that by the Lake, in the last chapter of St. John. We have been supposing that it may have taken place on one of the Sundays after the Resurrection; and, if it was on the Lord's day, it possibly may have some latent correspondence with Palm Sunday; for that was a solemn entering upon His Kingdom in Jerusalem on the Lord's day, as this was an entering upon His Kingdom over all the world: that a kingdom of suffering in His own nation; this of conquest, as purchased by that His suffering.

The devil had taken our Lord "into an exceeding high mountain," and showed Him "all the kingdoms of the world and the glory of them," which he offered to give Him in the Temptation. And now our Lord on the mountain surveys, as it were, the world, and from thence sends forth to bring all nations into His Kingdom. Thus it may be a rule, in God's Kingdom of Grace, that what Satan would offer for his service, that God also gives to faithful obedience something corresponding to the same, in the real riches, and infinite good

of His Kingdom; that false kingdom of Satan, which is declined, He compensates for by contrast, in giving according to the intrinsic value of His gifts: thus, to the meek, who seem to decline earthly inheritance, He bestows it as their peculiar portion. And this is the more striking if, as the ancients supposed, Satan was that angel to whose charge this our world had been committed before the fall. Thus did our Lord now, as Moses from the top of Mount Pisgah, survey the promised land, to be that of His own people by conquest, though He Himself entered not in. From thence He beheld, as it were, the promised Canaan, "that goodly mountain and Lebanon[8]"—"the glory of Lebanon, the excellency of Carmel and Sharon, the glory of the Lord, the excellency of our God[9];"—and all the golden things which the Prophets had spoken respecting that His Spiritual Kingdom; describing as they do, in glowing terms, an Eden arising out of desolation; where, "instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree[1]."

THE COMPANY ON THE MOUNTAIN.

"*And when they saw Him, they worshipped Him*,"—confessing Him, as it were, with St. Thomas, to be both God and Lord,—"*but some doubted. And Jesus came and spake unto them.*" There is, of course, some difficulty about this passage; how it can be said that "some doubted," if it is speaking of the Eleven, who all now appear to have been fully established in the faith; as all doubtfulness was now removed from St. Thomas, and the rest of the Eleven had, before this, received the

[8] Deut. iii. 25. [9] Isa. xxxv. 2. [1] Isa. lv. 13.

same indubitable signs as he had: and this doubting is still the more extraordinary, if they came here now by His own appointment. To explain this, it seems to be considered by some, that St. Matthew is here speaking summarily, in a few words, of what was the case and the result generally of our Lord's various appearances to the disciples after His Resurrection;—that when they saw Him, some indeed worshipped Him, and yet that there were some that doubted; as if He were comprising in these words what, upon the whole, had been the case, that some, at His first appearing before them, had doubted; so that, as St. Mark says, He had "upbraided them with their unbelief and hardness of heart;" and, as St. Luke, that "they were terrified and affrighted," and "thought they had seen a spirit;" and as St. John more particularly describes the case of St. Thomas's doubting and unbelief;—that while some of them were in this state of doubt, our Lord drew near to them, showing Himself to them by the most infallible tokens, and close sensible inspection; and that when they were thus satisfied, He gave unto them their Apostolic Commission in His Church. Thus they would apply St. Matthew's account, generally, to what had taken place. St. Jerome seems to have some thought of this kind, for, after the words "but some doubted," he adds, "then He is shown more manifestly to Thomas; He shows His Side wounded by the lance, and His Hands transfixed with the nails[2]."

But there is obviously great objection to thus understanding St. Matthew's account, for it takes away the whole of the descriptiveness of this scene on the mountain in Galilee, detaching it, indeed, from both time and place; whereas, St. Matthew appears to be speaking of

[2] Com. in Matt.

one particular occasion. More satisfactory, therefore, than this, is the opinion of those, who suppose that they are not the Eleven alone who are here spoken of, but many other disciples, also, who were with them; and thus Theophylact seems to understand it. And quite agreeable, indeed, with this, is the commonly-received notion, that it was on this occasion that our Lord appeared to "above five hundred brethren at once," of which St. Paul speaks. It must be confessed that there is, in St. Matthew's account, something very like what one would suppose to describe so great a manifestation; it is, we know, usual with St. Matthew to speak of greater events, and such as had reference to great numbers; and of course our Lord's appearing before so vast a multitude would not admit of close contact, and intimate approach, as in the other manifestations of Him, but it would be, in some degree, agreeable to St. Matthew's description, "When they saw Him," as it were, in the distance, "they worshipped Him; but,"—as we might naturally expect, in so great a multitude,—"some doubted:" when Jesus Himself drew more nigh unto them, and at thus beholding Him they were strengthened and confirmed. As, in every other instance, He graciously condescended to meet them in all their weakness, so now did their affectionate and merciful Master come near to afford a fuller view of Himself. And although, of course, all slowness of spiritual perception implies unbelief, yet it does not follow that these doubts proceeded, altogether, from discrediting His Resurrection; they might have doubted whether it really was Him that they saw before them; for, at almost every appearance of His after the Resurrection, there were doubts, on account of some change in His glorified Body, so that when they saw Him, they did not at

once discern it to be Him. Nor is it at all improbable, that even the Eleven themselves, as present in that company, should, first of all, have had some latent doubts respecting Him still, while they saw Him at a distance, which doubts were removed by His approach. And thus it would only be again similar to what it had been in His appearing both to Mary Magdalene, and on the way to Emmaus, and to the Eleven at Jerusalem, and at the sea of Tiberias: some at once saw and worshipped, some did not fully recognize Him till He drew near. However that may be, this doubtfulness in the disciples throughout is very remarkable, and becomes of itself the confirmation of our belief; and so, also, is the simplicity and truthfulness of the Evangelists, in recording it so continuously and so carefully; all things work together for good, even their infirmities promote our strength. Thus, as St. Jerome says, "though some doubted, yet their doubting increases our faith." And St. Chrysostom, "if some doubted, here again admire their truth, how, not even to the last day, do they conceal their infirmities; yet, still, even they were confirmed by His appearing[3]." And if, with even our Lord's more immediate disciples and followers, there existed doubts so hard to be removed, how much more is this to be expected, if we consider this to be that manifestation to so large a multitude!

It may, indeed, be urged as an apparent objection to this supposition, that St. Matthew in this account is speaking of the Eleven; he connects it throughout with them, saying, expressly, that "the Eleven went into Galilee" as Christ had appointed, without any allusion to a greater number; and then He there affords them power and authority to baptize, and make disciples

[3] In Matt Hom. xc.

of all nations; which could not have been the case with five hundred brethren at once. But there really appears no weight in this objection, for before, at Jerusalem, the Eleven were assembled together with others, when He imparted to them the Holy Ghost, and the power of the keys; where, of course, it is understood that the others were present as witnesses. And surely this supposition, in the present case, is not only not objectionable, but, we may well believe, a necessary part of the dispensation, that they who should represent the Body of the Church at large, should thus know and witness that He did thus commit to the Twelve these powers; and this was the case subsequently at such Ordinations in the Church as we find in the Acts of the Apostles. Perhaps this was the very reason and occasion for this solemn and appointed meeting on the mountain;—in order that the Church at large should thus bear witness to their Risen Lord, to His declaring that all authority was given Him in Heaven and on earth, and to His delegating these powers to the Stewards of His Mysteries. Even in the Sermon on the Mount there is much which is peculiarly addressed to His own more immediate disciples who sat around Him, as "the City set on an Hill," and "the Light of the World," and "the Salt of the Earth:" much more, then, might our Lord have here approached and spoken to the Eleven, more expressly, in the presence of so vast a multitude: and a comparison of what our Lord here says, with the manner of His speaking, both in Jerusalem and at the Lake, seems to be best explained by our supposing it to be on a far more public occasion, as before His assembled Church,—His Church, for the first time assembled, it may be, on the Lord's day, worshipping Him; so as to be literally "the Lord's House"—His "House of

Prayer to all nations,"—" established on the top of the mountains."

Nor is the silence of St. Matthew, in speaking only of the Eleven, any sufficient argument against this interpretation; for it is sometimes the custom of the Sacred Writers, especially of this Evangelist, not to specify the particulars, which we should think most important towards clearing up their accounts; as, for instance, the Supper at Simon the Leper's house appears a most important incident in the narrative of the events respecting the Crucifixion, on account of the provocation there given to Judas; but it is introduced both by St. Matthew and St. Mark without their stating this reason for its introduction: when we have found it in St. John, we are then supplied with the reasons for its being mentioned by the others; such as were evidently in the minds of those Writers, as is clear from the place of its introduction, although not expressed by them; for they make no mention of Judas.

He appeared,—some doubted,—but He approached unto them: thus it is even now; we worship Him, and then He draws near, and, by His nearer approaches, and secret manifestation of Himself to our hearts, we are confirmed in the faith; and see in Him God and Man.

ALL POWER IN HEAVEN AND ON EARTH.

Our Lord is now, therefore, again upon that mountain, where He had taught them before,—where He had prayed,—where He had called the Twelve to be with Him,—around which He had wrought His miracles: in the meantime He had departed for a while, and had been at Jerusalem; and with what a difference does He now come before them, declaring before the same

persons again the object of this His most solemn meeting. That mountain-top seemed, indeed, raised to the midst of Heaven. "And Jesus came and spake unto them, saying, *All power is given unto Me in Heaven and on earth*" (Matt.). He was crucified through weakness, but is raised in the power of unspeakable, unapproachable Godhead. He became obedient unto death, even the death of the Cross, wherefore God hath highly exalted Him[4]; and at His Name every knee shall bow. Now, therefore, has come that great fulfilment of the Psalm which Christ had so remarkably put forth to the Pharisees on His last teaching in the Temple, and to the High Priest, also, at His condemnation,—of the Son and Lord of David sitting at the right hand of God, until His enemies should be made His footstool. And of the eighth Psalm, so often alluded to by St. Paul, of the promise made in type and figure to the first Adam but fulfilled in the second, that God hath made Him a little lower than the Angels, to crown Him with glory and worship, and hath put all things in subjection under His feet[5]. Now, therefore, it is that the kingdom of Christ is come which Daniel saw in prophetic vision, when "the Son of Man came to the Ancient of days, and dominion, and glory, and a kingdom was given unto Him, an everlasting dominion not to pass away[6]." Now is the fulfilment of the Psalmist's words, "Yet have I set My King on My Holy Hill of Sion;" which the Jews and Pilate, as unwilling instruments of God had already proclaimed to all nations, by writing it up upon the Cross at the Great Festival. Now is His kingdom, of which the Prophets lift up their voice in

[4] Phil. ii. 8, 9. [5] Heb. ii. 6. 8. Eph. i. 22. 1 Cor. xv. 27.
[6] Dan. vii. 13. ii. 44.

one harmonious strain, as encircling His throne in Heaven, and the Apostles, also, as responsive to the same; —the four-and-twenty Elders that fall down before Him that sitteth on the throne[7]. This is the kingdom of which so many parables had spoken in the Gospels: for the four beasts, also, which represent the Gospels, are "in the midst" of His throne, and support the same. Here is that dominion foretold from the beginning, the Light from the throne of the Lamb, whose radiance through the veil had long broke forth in scattered rays, but now is come. The "great voices in Heaven," are now by faith heard distinctly on earth, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever[8]." "Now is come salvation, and the kingdom of our God, and the power of His Christ[9]." "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God[1]."

It is now in His victory over the grave, that this His kingdom is established, for "He that sitteth on the throne" is ever combined with "the Lamb that was slain;" it is upon His Cross that His Kingly Title is written; because of His humiliation God hath so highly exalted Him. But as He here speaks of power given Him both on earth and in Heaven also, so this His kingdom is set forth, not by His Resurrection only, but by His Resurrection and Ascension combined; for as the Resurrection speaks of power given Him upon earth, so does His Ascension of power given Him in Heaven. By Resurrection He takes possession of one, by Ascen-

[7] Rev. iv. 10.
[8] Ib. xi. 15.
[9] Ib. xii. 10.
[1] Ib. xxi. 3.

sion of the other; and yet not separate, but both in one kingdom, connected, combined, united. For at His Ascension, also, it is said that He "led captivity captive," and then from His throne did He shower down royal gifts. In the parable He departs "into a far country" in order "to receive for Himself a kingdom." Both are combined in speaking of His kingdom: as by St Peter, "By the Resurrection of Christ, Who is gone into Heaven, and is on the right hand of God, Angels and authorities, and powers, being made subject unto Him[2]." And St. Paul, "According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the Heavenly places, far above all principality and power, and hath put all things under His feet[3]." All this is not, indeed, in its fulness till His return, for as St. Paul adds, "But now we see not yet all things put under Him[4];" and "the last enemy" is yet to be destroyed, which is "death[5]."

It is on the Day of Judgment that His throne shall be set; that "the Ancient of days shall sit," and "ten thousand times ten thousand shall stand before Him." But the Kingdom is already given Him. The King shall come in on that day to see His guests, and shall say to His servants, "Bind him hand and foot;" and "then shall the King say to them on His Right Hand." But now is His Kingdom given, then established in fulness.

Thus He, "Whom the Heavens cannot contain" deigns in this His dispensation to be bound in swaddling clothes: He that is Infinite grew "in wisdom and stature" and now also in fulness and in Majesty: the grain of mu

[2] 1 Pet. iii. 22. [3] Eph. i. 19. 22.
[4] Heb. ii. 8. [5] 1 Cor. xv. 26.

tard becomes a tree filling earth and Heaven; the Child of Mary is indeed Immanuel on the throne of God; and therefore all is progressive, all increasing, all at one time incipient, and yet, in some sense, terminating; no limit, no end. Thus it is that these kingly powers, indeed, and privileges of Resurrection, are often before vouchsafed in anticipation and earnest of this authority in His Church: He said before, "All things are given unto Me of My Father:" "The Son of Man hath power on earth to forgive sins:" "I saw Satan, like lightning, fall from Heaven:" "I give you power to tread on all the power of the enemy." But all these were but shadows and reflections seen in objects below, before the sun is itself seen above the horizon, the Sun of Righteousness arising. But now is He risen. In all human things, we behold Him Who is Infinite, breaking forth, as it were, through the swaddling bands or grave-clothes of time and place, to which He subjects Himself: it is He Whose kingdom is "from everlasting," and "as the days of Heaven," and setteth at nought all time, yet here below is compassed with days, and weeks, and years; while through these is seen the kingdom of Him Who is the same yesterday, and to-day, and for ever; and yet submitting to be put in bonds, the bonds of time and place. And therefore, although now especially "all power is given Him in Heaven and on earth," and spoken of as if it had not been before: yet, notwithstanding, there are other comings of His kingdom both before and after, but all these not to be fully perfected and consummated till the Day of Judgment, which is the true coming of His kingdom, and for which we pray.

To Him, therefore, Who is from everlasting "equal to the Father as touching His Godhead," but now made "inferior to the Father as touching His Manhood," is

this power given as Son of Man: as the Son of Man has He judgment committed to Him in the glory of the Father; as the Son of Man did He arise from the dead and ascend to the Father; and yet rather as God in Man, as God Man: the Son of God Himself giving power to the Child of the Virgin; for it is "the Lord God Omnipotent reigneth:" "the voice of the Son of God the dead shall hear and live." As God in Man He breathed and gave the Holy Ghost; as God and Man, or the Word made flesh, He gave the Sacramental Water and Blood from His Side; His Hands gave healing and benediction, as from God hid in Man; and from His Body virtue went forth as from God and Man: for all is Immanuel, or God with us, united with Man. To Christ, therefore, as God and Man, is the kingdom given, and with some peculiar reference to His Resurrection, as a new and especial gift connected with this His new dispensation. His being very highly exalted is, because He became "obedient unto death:" on His having overcome death the power is given, as intimated in the words, "I am He that liveth and was dead, and behold, I am alive for evermore; and have the keys of hell and of death[6]." St. Paul speaks of "the working of His mighty power" in us by His Resurrection, and the dominion therewith connected to be, that God "gave Him to be the Head over all things to the Church[7]." And this, indeed, is indicated by our Lord's own words that follow in this passage, for His speaking of the power given Him in Heaven and in earth, is to introduce the authority which He proceeds to impart to them, to bring into His fold by Baptism those sheep which He hath now purchased with His own Blood. The ransom or price of Redemption is paid

[6] Rev. i. 18. [7] Eph. i. 22.

and therefore to Christ power is given, especially as Redeemer: the raising Christ from the dead is the pledge of this power;—a pledge that, as St. Paul says, "The God that brought from the dead our Lord Jesus," will give perfection to His Saints. And it is much to be observed, that on every occasion of our Lord's appearing to the disciples after the Resurrection, it is to confer and delegate various powers; the power of the Keys in the upper room at Jerusalem; the power of Baptizing on the mountain, in St. Matthew; Pastoral charge to feed the sheep by the Lake, in St. John; power of treading under foot the power of the enemy, in St. Mark.

Our Lord, therefore, Who was anointed on earth by the Holy Ghost to the threefold offices of Priest, and of Prophet, and of King, is now about to go to exercise these for His Church in Heaven; and delegates types of the same to His Church on earth. He deputed His own Priestly office to the Twelve, in committing to them the Eucharistic sacrifice and Sacerdotal benediction; and likewise His Prophetical office by His promise of the Holy Ghost, Who should lead them into all truth, should foretel things to come, should speak in them; as also by His opening to them the Scriptures, and giving them Pastoral charge to teach. And the question here is, whether He has also left on earth any delegates of this Royalty and Kingly power. His words are as express on this point as on the other two, "I appoint unto you a kingdom, as My Father hath appointed unto Me:" He said expressly to the Apostles, that they should sit on twelve thrones in the Regeneration, judging the twelve tribes of Israel. Binding and loosing are kingly powers: they are called especially, "the keys of the kingdom of Heaven." The four-and-

twenty Elders, representing the Priesthood, are no
only clothed in white, but they have crowns on thei
heads, which they cast before the throne. "He hath
made us both Kings and Priests," St. John says. Thei
office is, indeed, "a Royal Priesthood," from the type
of the same in the Priestly and Kingly Melchizedeck
And as all enemies are spoken of as being put "under
His feet" in Heaven, in order to express His Kingly
power and Sovereignty, so does He use the same term
in expressing the dominion He conferred on them, to
"tread under foot all power of the enemy."

And thus as the Voice heard three times from Hea
ven declared His own threefold anointing;—the Voice a
His Baptism, His Priesthood;—the Voice at the Trans
figuration, His Prophetic office, saying, "Hear ye Him,"
in distinction from Moses and the Prophets; and th
Voice of God at His kingly entrance into Jerusalem
bore witness to His kingdom and glory. So does Christ
also, by full and express designation appoint the Twelv
to His Priestly, and Prophetic, and Kingly office, say
ing, "As My Father hath sent Me, even so send
you;" and as My Father hath committed unto Me
kingdom, so I commit the same to you.

Again, in a subordinate but extensive sense, thes
gifts are diffused into the whole Church, and consigne
to all His disciples as Members of His Body: they ar
"a kingdom of Priests, an holy nation[8]:" they are a
"Priests of God and of Christ[9];" "upon all of them
poured out the spirit of prophecy[10]," to all is dominio
promised over the enemy. This necessarily arises fro
their being found in Christ; so that all things whic
are said of Him are applied to His members also. A
of Christ, on His Rising from the grave, it is sai

[8] Exod. xix. 6. [9] Rev. xx. 6. [10] Acts ii. 18.

"Thou art My Son, this day have I begotten Thee:" so are they newly born as children of God and children of the Resurrection: and thus do they, by faith, partake of all His offices, in some senses, in Him. They are Priests,—they also, in some other and lower sense, apply to themselves the power of the keys by repentance, His own atoning sacrifice by faith; by charity and prayer they baptize, as it were, and wash themselves anew; and they have also a sacrifice, each that of his own body, to offer, by mortification and the service of the rational man. They are Kings,—for they by meekness inherit a kingdom; by His Cross they overcome, until it becomes to them the sceptre of their kingdom: and they are Prophets also, for they are to speak "as the oracles of God."

Things, therefore, so Divine and manifold, are necessarily replete with what appear to man as contradictions: it is a kingdom, but a kingdom of humiliation; it is a feast, and yet a cross of suffering; it is already come, and yet not come, but to be hereafter; on earth, and yet not on earth, but in Heaven; it is of Heaven, yet not in Heaven but on earth; His own, and not delegated to another, and yet delegated to others as if not solely in His own Hands; invisible, and yet visible; a visible kingdom, yet seen only by faith, and not by sight; a Kingdom, and Priesthood, and Prophetic office, fulfilled by Himself in Heaven, yet found in His Ministry on earth; confined to His Apostles, yet not confined, but belonging likewise to His people. Nor are we to suppose the kingdom in Heaven His own, and that on earth delegated, but both combined, the Son of Man in Heaven, the Son of God on earth; it is the kingdom of Heaven, yet in the world.

What may be the full import of the expression of

"power in Heaven and in earth," we cannot explain; but we may connect it with other expressions of a similar meaning: thus those whom He shall send, whether Angels or Ministers, shall gather together His elect "from the uttermost part of the earth to the uttermost part of Heaven[1];" add to this, what is mentioned in immediate connexion with His own mission from the Father, the giving of the keys,—which in St. Matthew[2] is thus explained: "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven." It may be, moreover, power in Heaven, because the Angels are henceforth "ministering spirits sent to minister unto them who shall be heirs of salvation;" and power on earth to do His will as it is done in Heaven. Add to which, it is Christ Himself in Heaven, interceding, mediating, propitiating: His Apostles on earth, converting baptizing, absolving. Thus are they "reigning with Him[3]," sitting with Him on twelve thrones in the Regeneration; as if He might have seemed to say, Heaven and earth is given Me, go ye, therefore, forth to My dominion on earth, while I go forth to My dominion in Heaven; and yet not altogether so, for I am with you; and My dominion is co-extensive with time and place: with time, for I am with you to the end of the world; and through all space, and therefore go ye forth to all nations, or, as in St. Mark, "into all the world." Yet, in one sense, He is not with them, but gone to the Father, for in the mean time He sitteth on the right hand of God, until all things are subdued unto Him.

Now, therefore, it is true in a new and especial sense, "the Heaven is Thine, and the earth also is Thine:" Thine not by Creation only, but by Redemption like-

[1] Mark xiii. 27. [2] Matt. xviii. 18. [3] Rev. xx. 6.

wise. Blessed beyond all blessedness, are they who come to know this, "the hidden manna," so as to say with truth, "Whom have I in Heaven but Thee? and there is none upon earth that I desire in comparison of Thee."

This His kingdom is even now come to our own doors, seen, indeed, but by spiritual eyes, realized not by sight, but by faith; by love taken possession of and enjoyed, though the world knoweth it not. The meek, even now, inherit this the kingdom of His power on earth, overcoming the world; the poor in spirit that His kingdom of power in Heaven, sending their treasures and their hearts there already, to take possession. Mourning, even now, brings the great Comforter; purity in heart, even now, beholds His promised Presence; the land of righteousness, even now, brings forth thirty, and sixty, and an hundred fold, in them that hunger and thirst; even now, by the merciful Christ is put on more abundantly by bowels of compassion; and persecution, even now, wears the crown of joy that fadeth not away. Thus, as our Blessed Lord said, "the kingdom of Heaven is within you;" in itself infinite and eternal, but in us put in bonds by the weakness of the creature, requiring constant renewal, as flowers and foliage on the Vine, that the branch die not.

DISCIPLES OF ALL NATIONS.

"*Go ye, therefore, and make disciples of all nations*" (Matt.). In our English version it is, "teach all nations;" and again, in the next verse, "teaching them to observe;" but as these are quite different words in the original, it seems desirable to render it by the more appropriate and literal expression, "make disciples:" and the same term is before used by this Evangelist of Joseph of

Arimathea, where it is said that he "was a disciple," in another place, of "one instructed unto the kingdom[4]." Thus the Ethiopian Eunuch was made a disciple, and then baptized; and so, also, Cornelius the Centurion. First of all, the general term is used to make disciples of all nations,—to bring them, as proselytes, into the Holy City; and then, as it were, into the Temple of God: but where is this Holy City and Temple to be found? where are its towers and precincts? it is by Baptizing into His Name, as into "a strong City," for which God will appoint "salvation for walls and bulwarks[5]." And how are these disciples to be made? not by the mere external separation of circumcision,—not by commandments written on stones,—not by bringing into the visible and material Temple, where the Ark of God was, and the Testament, and the Mercy-seat, and Aaron's Rod, and the Manna; but through that dispensation where God is as Man; and His all-transforming grace committed to frail earthly vessels, the gifts of restoration and the covenant of peace confided to living men,—through them distributed, in them deposited, through them conveyed as the channels of His mercies; the Holy Spirit in living tongues; material elements hallowed and quickened by life-giving virtue; and the presence of the Son of Man. Thus, therefore, are they to bring in all nations; but what words will express it like the glowing words of Inspiration itself? "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" "The

[4] *ἐμαθήτευσε*, Matt. xxvii. 57; *μαθητεύσατε*, xxviii. 19; *μαθητευθεὶς εἰς τὴν βασιλείαν*, xiii. 52.

[5] Isa. xxvi. 1.

Lord hath made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." "Lift up thine eyes round about, and see: all they gather themselves together, they come to Thee." "Therefore Thy gates shall be open continually; they shall not be shut day nor night[6]."

The Prophets, also, will tell us how all these are to be brought in. "Then will I sprinkle clean water upon you, and ye shall be clean[7]." "There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness[8]." "And living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea. And the Lord shall be king over all the earth[9]."

"Go forth, and make disciples of all nations, *baptizing them.*" Bring them into the Name of God, as into a "City of Refuge," "the City of Righteousness," "baptizing them;" take them into the Ark of Noah, that they perish not with the world,—that Ark which is of the wood appointed of God, the wood of the Cross: make them a road through the Red Sea, by the Rod of Moses, which is the Cross of Christ, that they may enter into the wilderness where God will meet them: they must drink of the water from the Smitten Rock or they will perish: they must pass through the river Jordan together with the Ark of God, that they may come into the promised Canaan, led by the true Joshua, Who goeth forth "conquering and to conquer." The world is His possession by conquest, for He said, "I have overcome the world." He has by His Cross over-

[6] Isa. lii. 7. 10; lx. 4. 11.
[7] Ezek. xxxvi. 25.
[8] Zech. xiii. 1.
[9] Ibid. xiv. 8, 9.

come; by His Blood has purchased it. They, also, by Baptism, must enter upon their forty days of trial in the wilderness, as Christ has done; that they may in Him become approved sons of God; to them, likewise, at their Baptism, are the Heavens opened, calling them to their Heavenly inheritance; for them, too, shall the Spirit descend on the waters, like the Dove of Noah bearing the hallowed branch of peace, in token that the waters of judgment are going down. Go ye, therefore, and bring in all nations, "baptizing them;" and the true Joshua, or we may say, He that met Joshua of old as he passed the Jordan, even the Captain of the Lord's host Himself, shall be with you.

Thus Christ comes to meet His Church; but she must go forth to meet Him coming. And how should the Church go forth unto Him, but by doing as He hath done, by walking to Him upon the waters, together with St. Peter? and how, even in this her Baptismal regeneration, shall she be saved, but by the stretching forth of His aiding Hand? Where shall the mystic Bride meet the Bridegroom, but at the well of water, as Rebecca, and Rachel, and the daughter of Jethro of old? Where shall the children of faith dwell, but where Abraham did of old, when his son was restored to him? he went down to dwell "at the well of the oath," Beer-sheba[1].

BAPTIZING INTO THE NAME OF GOD.

And who shall create man anew, but He that created him in the beginning, the Three Persons in One God? They Who said, "Let Us make man in Our own Image." For it is not said, in My Image, but in Our Image, the

[1] Gen. xxii. 19.

Father, and the Word, That was God, and was with God, and the Spirit That moved on the face of the waters. But now that he may be "renewed in *knowledge* in the Image of Him that created him," that which hath been kept secret from the foundation of the world is on this Mountain, for the first time, revealed, the incommunicable Name of Him Who said before, "Why askest thou thus after My Name, seeing It is secret[2]?" hidden in the thick cloud where God is, Who "made darkness His secret place, His pavilion round about Him with dark water, and thick clouds to cover Him," but now makes known the Three Persons in One God. And how shall unclean man come before Him in His secret tabernacle, be brought into His Presence, into the strong place of that "great and terrible Name," but by washing of the soul? Who can have part with Him, unless first washed by Him,—washed by Him in His own Blood, the Blood of God made Man? "Who can bring a clean thing out of an unclean[3]?" Who can so cleanse guilty man, as to bring him into life-giving communication with God, but He Himself, revealing Himself, imparting Himself, and by knowledge of Himself renewing? And, therefore, His covenant of peace is this: to bring in all nations, "baptizing them *into the Name of the Father, and of the Son, and of the Holy Ghost.*" Into that Name, with threefold power, penetrating and entering into the whole of man's being, as impregnated with the curse and taint of sin; cleansing, hallowing, quickening;—spirit, soul, and body; delivering from the devil, the world, and the flesh; to be henceforth in Christ, received into and compassed about with That Sacred Name; Which hath power to cast out devils[4],

[2] Judges xiii. 18. [3] Job xiv. 4. [4] Luke x. 17.

to heal diseases, to work miracles, in Which is salvation, and justification, and sanctification[5]; Which is mighty to defend, and to gain victories as in David of old, Which is "a tower of strength," into Which "the righteous runneth, and is safe[6]." And if by the Word of the Lord the Heavens were made, and all their host; much more should they be made anew "by the Word," or the awful Name of the Triune God, in the washing of regeneration; and all the host of them by the Breath of His Mouth, which imparteth the Holy Ghost.

It is That Name Which is "Secret" and "Wonderful,"—the secret, unspeakable Name of the God of Abraham, the God of Isaac, and the God of Jacob; the Name of Him Who alone hath immortality, into Which all nations are to be now received; in the power of That to work righteousness, and to overcome all the power of the enemy, as the Psalmist so emphatically three times repeats it, "In the Name of the Lord will I destroy them." Moses went in the power of that Great Name, "I Am," to His people, the Name of the Ever-Blessed, Who changeth not; of which the Burning Bush is in Scripture the type; and the Sun in nature; which burns, but wastes not, nor is consumed; to speak of that immortality into which the Patriarchs were received with Him; and the condition of that sacred nation which should be as the sun before Him and the faithful witness in Heaven; and yet should be also below as the Burning Bush, His awful and enduring sign, that burneth ever and yet is not consumed. But the Twelve Apostles, that now go forth in the Power of the revealed Name of the Three Persons in One God, which is the Name of the City of our God, to be written on the foreheads of His Re-

[5] 1 Cor. vi. 11. Acts iv. 12. 30. [6] Prov. xviii. 10.

deemed, these bear a Name of more constraining power and love; intimating thereby, by the very Name, that they also, in the Son, are received by the Father as His sons by adoption, through the sanctifying power of the Holy Ghost;—by the Three Persons brought themselves into the Unity of the One God, to be in God, and God in them. "I Am That I Am," the God of Abraham, Isaac, and Jacob, has become to us Father, and Redeemer, and Sanctifier, by our being received into One God, into the Everlasting Name; indicating what our Lord had said, that they should come from the East and West, and sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; being received into the Three Persons in One God, Who were present at the creation of the world; at our Lord's Baptism, and at His Transfiguration; and in His Resurrection from the dead; Who were mysteriously set forth throughout the Old Testament, although their ways were in secret; Who communed with Abraham in the promise of Isaac; with Moses in calling Israel out of Egypt, as the God of Abraham, Isaac, and Jacob; but all this but darkly and covertly, in calling His Church out of the world; and only prefigurative and typical of that Hallowed Name now revealed on the Mount.

Again, when the Love of God went forth, parted into the four first commandments, like the four streams of Eden to water the world, the three first spoke of the worship due to the Three Persons in One God; for the first is of the Father, Who is the One only and true God; the second, of that Mediator now manifested to man, through Whom alone is He to be approached; and the third, of keeping Holy that Name Which whosoever blasphemeth, hath never forgiveness. Well may the Sabbath follow when These Three are revealed; as found in

them in whom the three commandments are fulfilled
And so, also, was the threefold Benediction of Aaron
in that awful Name a secret setting forth of the Triune
Jehovah. Still, all these were in the thick darkness
that abode on Mount Sinai. But, on this Galilean
Mount, as in the clear light of Heaven, is all that in its
fulness made known, which the Apostles' Creed gives
utterance to, and by living words announces;—of the
Father creating, the Son redeeming, the Holy Ghost
sanctifying. This, as the rainbow of Promise, comes
forth distinctly to light on that Cloud which conveys
Baptism, with the light of the Sun of Righteousness
rising upon it; indicating the acceptance of a better
sacrifice than that of Noah.

And blessed are they who receive that awful Three
fold Name in its fulness, from whom neither the Sanc
tifier is absent, nor the Redeemer; to whom the Re
deemer becomes not the Judge unto condemnation; no
the Sanctifier the Witness that reproveth of sin: blesse
are they to whom They come not divided, as the two
angels unto guilty Sodom, and the two men to doome
Jericho. Better were it for them that they had never
been born; for the Great and Good Creator also goeth
from them, where the Redeemer or Sanctifier is not.

Well may they seek for such another and new birth
whose first birth is under damnation. Well may the
call this, with St. Augustin, "Great, Divine, Holy, Un
speakable Baptism!" That Name is revealed, yet still I
is in mystery; for "great is the mystery of Godliness,
though it speak of God manifest in the flesh. Still th
God of Israel, the Saviour, is a God that hideth Him
self[7]; His abode is in secret; His Power is in secret

[7] Isa. xlv. 15.

He seeth in secret; His Kingdom is in secret; and this, also, the Power of His Name, is in secret; and no one shall understand the meaning of That Name, but those who are, throughout, enlightened by Its sanctifying power; for It is That new Name, Which no man knoweth, save he that receiveth It[8].

We cannot see God,—we know not what He is,—we understand not the Nature of His Presence,—Which is infinitely too pure for sinful eyes to behold, or our impure imagination to conceive; we cannot, by our senses, discern Him; but This we have,—This is given us,—His most Blessed, most awful Name; This we may love, and hallow, and reverence; This is, to us, our Mount Sion invisible, our sanctification, our strength, and illumination,—the Holy City, of which the Lamb is the Light. His Name is on earth; and ours is written in Heaven. May we come to know His Name upon earth, and He to know ours, also, in Heaven: let us adore His Name, written on our foreheads; that we find not our own name blotted out of His Book.

OBEDIENCE PERFECTED.

"*Teaching them to observe all things whatsoever I have commanded you.*" First of all are they to be made catechumens or disciples, and then baptized, and then to be built up by good works; repentance, and then faith, and then obedience: these are the gates of righteousness by which the righteous nation that keepeth the truth shall enter[9].

The Resurrection speaks especially of good works: The God of peace brought again our Lord from the dead as the great Shepherd to guide the sheep, and to

[8] Rev. ii. 17. [9] Isa. xxvi. 2.

make perfect in all good works[1]. This is the shootin
forth of that which is alive from the dead, under th
Sun of Righteousness; the Sunday of good works, th
works of Heaven, wherein the Father works, and Chris
works, the day of Light and Love, for Light is Lov
This is the great spring, the revival of that whic
was dead: all evil in us dies by the power of Christ
death; all good in us rises by the power of Christ
Resurrection. This is the great morning, when "ma
goeth forth unto his work and to his labour until th
evening." Nay, even now the shadows lengthen an
the day of salvation declines, and it is as in the eleventh
hour of the day, when the Sun of Righteousness hat
arisen late upon the world: all things speak, even nov
of harvest and ingathering, already hallowed in th
offering of the first-fruits. And the harvest itself (
awful thought!) must be the same in kind as the firs
fruits, to be hallowed thereby. Without good works a
Resurrection in Baptism is "as the morning cloud an
as the dew that passeth away[2]." The Cloud that mad
a way through the Red Sea, standeth not still, bu
leadeth the way onward. With the hallowed water,
it is spoken of in the Prophets, is connected the pow
of renovation and righteousness; and when the Proph
Ezekiel says, "I will sprinkle clean water upon yo
and ye shall be clean," he adds, "a new heart also w
I give you, and a new spirit will I put within you
"and cause you to walk in My statutes, and ye sh
keep My judgments and do them[3]."

The passing the Red Sea and the destruction of t
host of Pharaoh, is in order to come to Mount Sin

[1] Heb. xiii. 21. [2] Hos. vi. 4.
[3] Ezek. xxxvi. 25. 27.

from whence issue the commandments of God; and this is, as it were, the Christian Mount Sinai, from whence issues the new law. The commandments of God shall stand, and "shall not pass away;" the first tables of Moses were broken, but they are again renewed, in token that the words of God must prevail and be fulfilled, in the accomplishment of His will.

This is, indeed, spoken of as the very peculiarity of the New Covenant, that in giving out the law, it affords power of fulfilling the same, in the gift of the Holy Spirit and the power of Christ's Resurrection, whereby the inner man, once dead, is as nature in the time of spring, as the morning which sends forth to work. The commandments were, indeed, first given out on Mount Sinai, with the terrors that foretold the Judgment with fire and much trembling, and the terrible Voice. And in the Sermon on the Mount, the same were more fully unfolded and set forth by the living Voice of the Son of Man, the Prophet from among their brethren, like unto Moses, saying, "Whosoever shall do and teach these commandments, the same shall be called great in the kingdom of Heaven:" but now, with the Finger of God shall they be written, not on the tables of stone, as at the first issuing of the law, not in the living letters of the Gospel, as at the second in the Sermon on the Mount, but on the fleshly tables of the heart, by the unction of the Holy One, Whose Name is Love, teaching all things to His children, imparting light to know, and the will to love, and the power to do them. Wherefore St. Paul, speaking of this power given unto Christ, and the putting of all things under His Feet, and by His one Offering perfecting "for ever them that are sanctified," speaks of the Holy Ghost as the Witness of the

same, in the giving of this New Covenant, which fill
the heart with the law, and covers thereby transgres
sions [4]. He dwells especially on this covenant as di
fering from the old, in giving regenerating power t
fulfil the law: "I will make a new covenant with th
house of Israel and the house of Judah: not accordin
to the covenant that I made with their fathers, becaus
they continued not in My covenant. For this is th
covenant that I will make with the house of Israel afte
those days, saith the Lord; I will put My laws int
their mind, and write them in their hearts [5]." He ap
peals to this promise in the Prophet Jeremiah, to poi
out the fulfilment of the same as the very proof
Christ's Resurrection, and the pledge of ours; the worl
of righteousness are the very pledge of the abiding wi
us of the Light of Resurrection, and the seal of th
Baptismal covenant. The continuance in the wilde
ness after Baptism, is in order to prove that "ma
liveth by every word that proceedeth out of the mou
of God." The commandments of God are his life; t
"love" that "worketh" is his light. Thus are we
carry out these forty days, wherein Christ is with u
His word being the guide of our actions, as it was no
with His Apostles; His presence being with us; Hi
self unfolding to us the Scriptures, bringing us to fe
His life-giving Body, He Himself our life; His Spi
ours, and imparted to us; so shall we be children
the Resurrection, and His brethren; for by their fr
He knows His own branches.

This it is which was signified by the offerings a
sacrifices in that promised land of Canaan; which w
not only memorials and figures of Christ, Who is t

[4] Heb. x. 16, 17. [5] Ib. viii. 8—10.

First-fruits and First-born, and true Sacrifice; but served as the sanctification of that land and all its produce; without which they would themselves be set aside, and have no part in that Covenant of peace which they signified. This is very strikingly exhibited in that beautiful rite of which we read at length in the book of Deuteronomy [6], where the Israelite is commanded to bring the basket of the first-fruits, and to come before the Priest in the place where God shall choose to put His Name, with those solemn and affecting words put into his mouth, that might keep up the memorial of his gratitude for past and present mercies. It precisely describes our own case, but what, alas! are our fruits?

We sit 'neath our vine
In the valley's green shade,
We are come to our home
More than conquerors made.

'Neath dark Lebanon's height
Where the almond-tree blows;
On our Carmel's green slopes
Where the vine-hills repose;

In our Sharon's rich vale
We are sitting at rest,
Of Jordan's fair banks
And bright fields possess'd.

Our sire was that Syrian
Just ready to die,
In Egypt's dark prison
The Lord heard our cry.

And now of our Canaan
The fruits we must bear,
To the God of our fathers
Who planted us there.

[6] Deut. xxvi.

Alas! all my vineyard
The wild-boar devours,
A serpent hath hid
In my basket of flowers.

All is withered and gone!
Mid the relics of years,
I have nothing to bring
But my silence and tears.

CHRIST WITH HIS CHURCH.

Not through all place only, among "all nations," but through all time also, shall be this the dominion of Christ: "*And lo, I am with you alway, even unto the end of the world.*" Not to the Apostles only is this spoken, but in them to the Church, even unto the end; His kingdom shall be as the days of Heaven. The Presence of God vouchsafed to His appointed servants is not new. Every thing has had before its type and figure, by similar gifts, in senses subordinate and with limited powers, even as the shadows of good things to come: as there were Baptisms under the law, and by the dispensation of John, and during Christ's ministry upon earth, before the great gift of Regeneration, so did God often vouchsafe His Presence of old, to be with His appointed heralds. As was said to the Patriarch, "I will be with thee and will bless thee, for unto thee will I give all these countries." And again, "Behold, I am with thee and will keep thee, for I will not leave thee[7]." And to Moses and Aaron, "I will be with thy mouth, and with his mouth, and will teach you what ye shall do[8]." And to Joshua, "As I was with Moses, so will I be with

[7] Gen. xxvi. 3; xxviii. 15. [8] Exod. iv. 15.

thee[9]." And to Solomon, "If thou wilt hearken unto all that I command thee, I will be with thee, and build thee a sure house[10]." And to the Prophet Jeremiah, "Behold, I have put My words in thy mouth: see, I have this day set thee over the nations[11]." And even of Christ Himself, in His Ministry, from the indications of a Divine mission which He gave by His goodness and power, it was said that "God was with Him[12]."

But surely in a new and especial sense was Christ now to be with His disciples, not only as God had been with them of old, or as with all who live, but as Christ;—in that sense in which He had said, "I will not leave you fatherless, I will come unto you[1]." And not this only, with the more general gift which these words imply, but in a sense still more limited in the very bosom of His Church, as with His own Apostles, and as with those that baptize in His Name; for it is Christ Himself baptizing in them, it is Christ's Baptism; for Apostles themselves could no more confer the Unspeakable Gift than they could create worlds. He That baptizeth with the Holy Ghost and with fire must needs be with them; the Light Which lighteth every one who cometh into the new world by Baptismal Regeneration, must, in some peculiar sense, be present.

And not only with those that baptize is this new and Evangelical privilege, but with them also that are baptized; not with Moses and Aaron alone, but with those they lead does He vouchsafe the great and awful Name I AM; in the Cloud and in the Pillar of Fire to guide them that have passed the Red Sea: not to Prophets and

[9] Josh. i. 5. [10] 1 Kings xi. 38. [11] Jer. i. 9.
[12] Acts x. 38. [1] John xiv. 18.

Kings and Leaders alone, but unto the Israel of God it is said, "When thou passest through the waters I will be with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up, and to the south, Keep not back[2]." Thus to the Ever-blessed Name of the Holy Trinity, into Which they are baptized, is added of keeping the commandments, and then to this is attached, "Lo, I am with you." For thus they who are baptized in that unspeakable Name of Power, shall by obedience come to the fulness of the gift by the indwelling of Christ and of God, according to the promise, as elsewhere expressed: "If any man love Me he will keep My saying, and My Father will love him, and We will come unto him, and make Our abode with him[3]." Christ will be with them in some unspeakable and mysterious way, inasmuch as "He that sanctifieth and they that are sanctified, are all of One." The Father anoints, the Holy Ghost is the anointing of the Holy One, and our Lord is the Anointed; and in Him all the baptized are anointed of God. And thus St. Cyril says of all those who come to be baptized, that Christ presents them in the Holy Ghost to the Father, saying, "Behold, I and the children whom God hath given Me[4]."

Now we know that the promise of Christ is often vouchsafed, under various expressions, to the members of His Church, who have no gift and no blessing but what they have in Him,—as mysteriously present and One with them. To each one among Christians, in some high sense it is said, "Behold, I am with you;" and "Fear not, it is I." His eyes ever upon them as the eyes of a friend upon a friend; His ears ever

[2] Isa. xliii. 2. 5. [3] John xiv. 23.
[4] Lect. xiv. ad fin. Heb. ii. 13.

open to their prayers! No thought of man could have conceived blessedness greater than this. Gracious, indeed, and blessed promises! Who can help exclaiming, "Lord, when wilt Thou come unto me? I will walk in my house with a perfect heart."

This, indeed, His promised Presence in His Church, is like the fulfilment of all the Beatitudes given on this Mount. As the number Eight signifies the privileges of the kingdom, so it may be seen that to all persons who receive the blessing on this mountain of the Eight Beatitudes, is Christ's Presence also at other times peculiarly vouchsafed. To the "poor in spirit," for the High and Lofty One that inhabiteth eternity, dwelleth with the lowly; in them that mourn, for He enumerates sufferers under every shape of affliction, and then adds, that whatever has been done unto them has been done unto Himself. He is with the meek and obedient, for to those who keep His commandments, He has promised the manifestation of Himself; with those that hunger after righteousness, because He Himself is "our Righteousness," and therefore it is with Himself that they are filled; with the merciful, for they put on Christ, He is one with them, the good Samaritan is Himself; He is with the pure in heart, for they behold Him as God present in their heart; He is with the peace-makers, being Himself the Great Peace-maker, and the God of Peace; and with those that are persecuted for righteousness' sake He is one, for when they are persecuted, He says, "Why persecutest thou Me[5]?" All this is, indeed, Immanuel, or God with us; His Presence, even now, is the crown of all, as well as hereafter; so intimately united, that His Spirit is to the Church, what the soul is to the body.

[5] Acts xxii. 7.

As St. Augustin beautifully draws out the comparison, "it lives in all the limbs, sees through the eyes, hears through the ears, smells through the nostrils, speaks through the tongue, works through the hands, walks through the feet; is present at the same time in all the limbs, so that they live; giving life to all, and their respective offices to each. The eye hears not, the ear sees not, the tongue sees not, nor does the ear and eye speak, yet each has life; the ear has life, the tongue has life; their offices are various, their life common. So is the Church of God, in some saints it works miracles, in other saints it speaks truth, in other saints it keeps virginity, in others conjugal chastity; in some it effects one thing, in some another; each have their own peculiar work, but all alike have life [6]." And thus, what the soul is to the body, such is the Holy Spirit to the Body of Christ, which is His Church.

THE PRESENCE UPON EARTH.

But now all this may be applied to the coming of the Comforter, which does not seem to be the point here spoken of. Our Lord's being with His Church until the end seems to be, in some sense, analogous to His now being with His disciples for these forty days, which evidently sets forth, in a peculiar manner, some presence of Christ in His Resurrection. The expression, "Lo, I am with you always," and "I will come unto you," as He said at the Last Supper, indicate a Presence in some sense or other, distinguishable

[6] Serm. cclxvii 3. In die Pent.

"totamque infusa per artus
Mens agitat molem, et toto se corpore miscet."

from the coming of Christ as One with the Spirit. Faith in His Incarnation is exercised in this period, as Augustin observes. It is infinitely too high for us to explain or conceive, but a few things may be mentioned as bearing this way.

Now it must be remembered, that all that is here said upon the Mountain is, as it were, but an unfolding of what is contained in the great and dreadful Name into Which His Church is to be baptized: in this doctrine they are to be made disciples; the teaching is to be of this, the works are to be in this, the presence of Christ is together with this; they have the Name of His Father written on their foreheads: but it is the Lamb that leads, the Lamb is the Light of this City of God; the Lamb is on the throne and reigns. His Presence is vouchsafed as King, as Priest, as Prophet; and in this His anointing the whole Body of the Church is to partake, with peculiar privileges, and gifts, and powers, descending unto every member of the same; clothing with Himself, feeding with Himself, surrounding with Himself, penetrating with Himself, the soul of each.

The question is, in what sense faith in our Lord's Incarnation may be now exercised, as God and Man in One Christ, in distinction from the Holy Spirit. It appears to be in some connexion with His blessed Sacraments. Hence it is that He is not only the Spirit of the Body, but He is the Body also; He is not only the life of the Vine, but the Vine itself. It is said mysteriously of Christ and His Church, "They two shall be one Flesh:"—"this is now bone of My bone, and flesh of My flesh." There is an evident reference to Eve being formed out of the side of Adam in sleep, in the Water and Blood that flowed from Christ's Side when dead, which, says St. Augustin, "are the two Sacra-

ments," i.e. His Bride the Church, born out of His side in death. It has been already shown that the expression, "I am with you," is introduced in immediate connexion with Baptism, the new birth in the Resurrection, the regeneration of soul and body: for the new body and regenerate soul seem to be united in His elect, it may be even as the Manhood and Godhead in Christ; and it is evident that the other Sacrament has some mysterious connexion with our Lord, not only spiritually but bodily, "whereby our bodies are made clean by His Body, and our souls washed through His most precious Blood." Even as this Sacrament seems to have some connexion with His Divine ascending Body, ascended yet present, for He says in speaking of it, "Does this offend you? what and if ye shall see the Son of Man ascend[7]?" Surely He hath power to draw up with Him the whole Body. The Living and True Bread sustaining the soul, "cometh down from Heaven:" and there is some mysterious "touching" of His Body spoken of, which could not be till after the Ascension: and thus it is that after instituting the Sacrament of His Body and Blood He says, "I am the true Vine," and "ye are the branches." There is, therefore, some presence of Christ upon earth connected with His Incarnation, His Body once dead for us, and now alive for us evermore: "His Blood," says St. Paul, "purgeth the conscience from dead works, to serve the living God[8]." As when on earth the Son of Man was in Heaven with the Father, so now that He is in Heaven with the Father, the Son of Man is also with His Church on earth.

In furtherance of this view, that there may be a presence of Christ here alluded to, having a peculiar reference to His Incarnation and to His Sacraments, it may

[7] John vi. 62. [8] Heb. ix. 14.

be observed that St. John speaks of there being Three present upon earth;—Three below that, according to his own usual expression, "bear witness," corresponding in some very high and mysterious sense with the Three that are in Heaven; for, after speaking of Three that bear witness in Heaven, which of course has reference to this His kingdom, he makes a distinction, and says, "There are Three that bear witness in earth, the Spirit, and the Water, and the Blood; and these Three agree in One[9]." It is very remarkable in illustration of this passage, that St. John does, in the same solemn manner, on another occasion, bear record to these Three as proceeding from Christ's Body when dead, for He says, "and bowing His Head He gave up the spirit:" and then he proceeds to speak of the water and blood from His Side[1]. At the Resurrection, in like manner, it must be remembered, "He breathed on them and said, Receive ye the Holy Spirit," for the absolving or retaining of sins; and also gave the Water and the Blood of His Sacraments. And thus His Passion and His Resurrection both set forth the same,—that there are Three that bear witness on earth, the Spirit, the Water, and the Blood. And as these Three agree in One, they may be expressed by the mention of One or Two only, as well as Three, as is the case with the names of the Ever-blessed Trinity, of which the mention of One Person implies the Others; for Baptism in the name of Christ, implies the Three Persons. And thus the three Angels that appeared to Abraham, are sometimes addressed as one, as when Abraham says, "My Lord!" And sometimes there are but two mentioned, as in the destruction of Sodom. And thus the expression in the Law, "by two or three witnesses

[9] 1 John v. 8. [1] See Augustin. contra Max. lib. ii. xxii.

shall every word be established," seems to have a secret reference to the Persons of the Ever-blessed Trinity. Now when these passages in St. John, respecting the Three that bear witness on earth, are taken together, we are naturally disposed to connect with them another passage in this inspired writer, where he speaks of witnesses upon earth, although in this latter case it be of Two only that he speaks. For if the expression, "two or three witnesses," refers to the Three that bear record in Heaven, the Three that bear record on earth also may be designated by the Two. It seems, therefore, not improbable, that the Presence of Christ in these His witnesses upon earth, may be signified by the Two Witnesses "clothed in sackcloth" in the Revelation, which are to preach and prophesy in His Church for so many hundred years. Gifts, and blessings, and messengers of good, are all in some sense witnesses; and the Gospel, and its ministers, and even the Holy Ghost Himself, are all called witnesses.

For if we ask, where now is Christ's Presence upon earth; and where are now, and where have been the two witnesses? it is obvious that to us the witnesses of God are the two Sacraments; these most intimately affect our hearts, thoughts, and lives, for justification or condemnation, as used or abused, as received or rejected. They are the great witnesses of God to whole nations, and to individuals also; like witnesses of God they are in every place; in churches they are; they enter into every house, enter in and there abide, and into every breast, accusing or else excusing: and surely they will come forward as the two great witnesses of God in the Last Day.

"I will give power," it is said, "to My two witnesses, and they shall prophesy a thousand two hundred

and threescore days, clothed in sackcloth[2]." Now the two great Sacraments, may well be said to be "clothed in sackcloth;" for they prophesy in mourning; they are "despised and rejected of men," as Christ Himself; and they clothe with sackcloth each penitent spirit, whom they call to mourn, and to be fashioned after the likeness of Christ Crucified. "These are the two olive trees," it is added; those, we may suppose, which Zechariah saw in vision[3], olive trees in the House of God, ever supplying afresh the Anointing of the Spirit. "These are," we next read, "the two candlesticks standing before the God of the earth," before Him, we may understand it, Who is our Immanuel, or God with us on earth. By that oil they are ever supplied with light; for one of these Sacraments is called "the Illumination;" and the Breaking of Bread, also, giveth light unto the eyes. The unction of the Holy One is in them, and "the Anointing" that "teacheth all things[4]." It is added, "they have power to shut Heaven," as Elijah did: and again, "they have power to smite the earth with plagues," even as Moses did. Thus surely neglect of Christ's Sacraments stops the dews of God's blessing from above, and sends forth, as St. Paul says, on earth diseases and death.

However this may be, Christ is with His Church alway, even unto the end, and with each member of it. They who seek to love and realize that Presence, will come to know It in that mysterious sense in which it is intended, according to their endeavours to cleanse their heart from sin, to purge out the old leaven, and to keep, while on earth, the true Christian Passover, partaking worthily, in every sense, of the Lamb of God;

[2] Rev. xi. 3. 11. [3] Zech. iv. 12. [4] 1 John ii. 27.

—with their loins girded and shoes on their feet, ready to follow the Lamb whithersoever He goeth.

THE GOSPEL PROCLAIMED TO EVERY CREATURE.

It has been supposed by some, that St. Matthew's account contains merely a general description of the effect of our Lord's appearing, in the interval between His Resurrection and Ascension, when some worshipped Him, while others doubted, and when He gave His commission to His Apostles; but, in that case, it is not at all satisfactory thus to take the accounts, as the Mountain in Galilee is so distinctly specified as the place of this occurrence. But, with regard to the accounts in St. Luke and St. Mark, it is different. St. Luke, when he speaks of the manifestation of His Risen Body on Easter Day, speaks of His unfolding the Scriptures, and then, as if in continuous narrative, introduces His charge of their continuing in Jerusalem until they should receive power from on high, and of His Ascension. Here, therefore, it is natural to suppose, that as this unfolding of the Scriptures cannot be clearly attached to either of these occasions, as the interval of forty days occurred, it seems quite reasonable and natural to suppose that this, our Lord's interpretation of the Scriptures, might be taken generally of what He did during the forty days. And, in a similar manner, the account in St. Mark occurs between the Resurrection and Ascension, nor is there any intimation, in the Evangelist, of the interval of time that took place. Indeed there is no allusion at all in any of the Evangelists, to our Lord's continuance on earth for forty days. The description in St. Mark commences with the account of Christ's first appearing

to the Eleven, saying, "He appeared unto them, and upbraided them with their unbelief;" and yet immediately afterwards it adds, that "when He had spoken unto them, He was taken up into Heaven." Now this account—of His appearing unto them, and upbraiding them with their unbelief—probably, indeed, refers to His second manifestation before them, when St. Thomas was present; but St. Augustin supposes it may have been on the first night of His Resurrection, when He appeared before them as they sat at meat; or that it was when, immediately before His Ascension, He appeared before them in that Upper Room in Jerusalem. However this may be, in St. Mark's account the first or second night of His appearing in Jerusalem, and His last appearing there, are so combined in a continuous narrative, in like manner as they are in St. Luke, that what follows is thrown abroad on the forty days generally, without any notice of the exact time of its occurrence. But still it is, in some respect, so similar in its subject to that in St. Matthew, and it is so usual with St. Mark to tread in St. Matthew's footsteps, that it seems natural to connect it with the commission to baptize given on the Mountain in Galilee; and the powers that shall follow, as here described in St. Mark, may be closely connected with the keeping His commandments, and the presence of Christ, as there spoken of.

"*And He said unto them, Go ye into all the world, and proclaim the Gospel to every creature.*" This was a further explanation to them of what He had said on the Mount of Olives, that, before the Day of His Coming, "the Gospel must first be published among all nations." The expression "creature" here is remarkable. St. Matthew speaks especially of all nations, saying, "Go

ye, and make disciples of all nations;" "the Gospel shall be preached to all nations;" and "before Him shall be gathered all nations." St. Mark, perhaps, alludes more to the animal creation [5]; as here he speaks of the "creature." And St. Paul takes up the same, saying, "the Gospel which was preached to every creature which is under Heaven [6]." And quite in harmony with this, in another place, he speaks of "the creature being made subject unto vanity;" that "every creature," or the whole creation, "groaneth and travaileth in pain together [7];" and that, "if any man is in Christ, he is a new creature [8]." And all this is beautifully set forth throughout the Scriptures, where the sufferings of all creation are bound up together with fallen man; and the final separation, between the good and evil, is prefigured in the distinctions of animals, the clean and unclean, let down in the sheet from Heaven in the vision of St. Peter; and of which this expression, in St. Mark, strongly reminds one, for that was to teach St. Peter the same in figure, that the Gospel must be "preached to every creature." All this contains a secret allusion of exceeding interest, as setting forth Him Who takes off the curse from all suffering nature, which suffers in man, and is Himself called "the First-born of every creature [9]." Thus, as the sufferings of Creation, in the guilt of man, are seen in the Fast of Nineveh, which extended to "beast, and herd, and flock [1]," so, in the redemption of man, the creature also is released, and partakes of his sabbath [2]. Therefore the very expression itself, in which it is spoken figuratively, is full of mystery and meaning: the very difficulty, in which

[5] See Stud. Gos. p. 50.
[6] Col. i. 23.
[7] Rom. viii. 20. 22.
[8] 2 Cor. v. 17.
[9] Col. i. 15.
[1] Jonah iii. 7.
[2] See Vol. Nat. p. 243.

it appears at first involved, tends to edification; secretly, as it were, suggesting to us, that all creation shall be in Christ restored. That, as the first Adam had dominion given him over the beasts of the field, this shall be, in a fuller and diviner way, bestowed in the last Adam; Who shall "have dominion" not only over them, but over those, also, in the spiritual world, of which they were the emblems and types: as is afterwards expressed by St. Mark, "they shall cast out devils;" "they shall take up serpents;" or, as in prophecy, "they shall tread upon the adder." For Christ hath bruised his head, and in Him they overcome that serpent who "was more subtle than any beast of the field," and in whom the beasts of the field have gained advantage over man.

"*He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.*" All are under condemnation,—upon all sentence is past,—all are bitten by the fiery serpents,—on all the flood is coming,—on all the rain of "fire and brimstone out of Heaven,"—but out of these there is "a remnant," in such as our God shall call; they who by faith enter into the Ark, by faith escape to the little city of refuge, who look by faith to Christ Crucified. But this sentence is marked by God's goodness in His Gospel; as St. Paul says of another subject, "not as the offence, so also is the free gift," for the grace overflows, and mercy passes over its own ordinances, so that the two clauses do not altogether correspond; for it is not said, "he that believeth not and is not baptized," in the sentence of condemnation: but mercy rejoices against judgment. For, there may be those that believe where Baptism cannot be had; and, again, there be those that are baptized, as infants are, who cannot believe; yet

both of these Mercy may embrace, for all that we know to the contrary; at all events, this declaration shuts not the door; but Faith and Baptism, combined, is the ordinary entrance into His kingdom. And here, again, is the fuller explanation of what He had darkly said before, "Except a man be born of Water and the Spirit, he cannot enter into the kingdom of God[3]." For all He had said in His previous Ministry,—of the keys of His kingdom; of being born of water; of eating His Flesh and Blood; of forgiveness of sins, and power over the enemy;—were as dark signs and sayings, or parables, which are now in this His kingdom more fully revealed.

SIGNS THAT SHALL FOLLOW.

"*And these signs shall follow them that believe; in My Name shall they cast out devils:*" by My Name shall they show that they are grafted into Me, and in Me have life and power, as being living members of My Body by faith in Me. Of the fulfilment of which such remarkable mention is made by Tertullian in his time, when he describes the casting out of evil spirits and adds, "All this rule and power of ours over them standeth in naming the Name of Christ." "Fearing Christ in God, and God in Christ, they are subjected unto the servants of God and Christ[4]." And even before His death had our Lord given them an earnest and proof of this power, when the disciples returned saying, "Lord, even the devils are subject to us through Thy Name[5]." O wonderful gracious Name in Thee be salvation, in Thee anointing unto me; in Thee may I cast out the evil that enters in, and would possess my soul

[3] John iii. 5. [4] Apol. i. 23. [5] Luke x. 17.

"*They shall speak with new tongues;*" for their bodies, also, shall be sanctified, by the Holy Ghost, to new powers in this Regeneration, in token of the new bodies at the second Resurrection, when all nations and languages shall sing together the new song of praise before the throne; so that even now, in earnest of the same, the fire from the Altar, as Isaiah saw in the vision, shall touch their lips and take away their uncleanness.

"*They shall take up serpents,*" as St. Paul did, when it became to him, as to Moses, like a rod of power in his hand, the serpent lifted up became like the very Cross of Christ in his hand, mighty to work miracles. And thus the painful extraction of the serpent's sting from our hearts by mortification, becomes to us our cross, and is found to be the very Cross of Christ itself to our Salvation. Hidden in the very serpent itself is there a secret oil that healeth its wounds, a sorrow in sin working repentance; prayer and fasting, which casteth it out, bringeth to Christ Crucified, and embraceth life hid in death.

"*And if they drink,*" He adds, "*any deadly thing, it shall not hurt them.*" This shall be a new and sensible sign, also, that death hath now no more dominion over Christ, and over those that are found in Him; and all this is in token and pledge of that time when death itself, that last enemy, shall be destroyed; in proof that the curse of death is already removed from them that are born of the second Adam. And not this only, for in Christ, to Whom the Father hath given to have life in Himself, they shall not only have living, but also life-giving power; for it is added, "*they shall lay hands on the sick, and they shall recover*" (Mark). The laying on of hands shall have visible power over the body, as it has spiritual power over the soul. They shall do

even as Christ Himself so often did in healing diseases, when He laid on the afflicted those Hands which were so soon to be nailed to the Cross for them.

So wonderfully pervading all things is this mysterious combination of body and soul; both are in Christ united; both to rise again incorruptible: and what are the pains of soul and of body, here on earth, but pledges and indications, and, it may be, forerunners and samples of those torments hereafter, "where the worm dieth not, and the fire is not quenched?" He that could suspend the one, intimated hereby, that He had power to remove the other also. And, it may be added, what are the purer and unalloyed pleasures of the body, also, but it may be faint resemblances and memorials of the pleasures that are at God's right hand for evermore?

Here it may be asked, how it is, that in speaking of the tokens of faith, and of the power of Baptism in all the world, the signs which are added are those of miraculous powers, which neither are given to all believers, or baptized persons, nor in those to whom they are given, are any evidences of acceptance and of salvation. For He Himself had said, "In this rejoice not, that the devils are subject to you." But the reason is manifest, for these were the evidences first vouchsafed unto the Church, the proofs of the truth of her mission, until the Church should be established;—they were the supernatural means of establishing her in the midst of the kingdom of Satan; they were signs, more especially, to unbelievers. And they were moreover, in themselves like our Lord's miracles had been, the outward and visible signs of those inward graces which should be vouchsafed to faithful believers; that their tongues should be hallowed to God's service by confession of sins and glorifying God, and so made new;—that by

prayer and fasting they should cast out evil habits, and so tread under foot the Old Serpent;—a power already given them by anticipation: "I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall, by any means, hurt you[6]." These were the visible and ostensible proofs first vouchsafed, that, by faith, they should overcome all the natural evils of this life; that no deadly thing should hurt them; while the ills of this world worked in them more abundant life and health; that thus evil should to them become good; death should lead unto life, sickness unto health, and trouble should prove the occasion of joy in the Holy Ghost; that diversity of tongues, and signs of discord, which filled the evil world, should be so overruled by charity, that Babel should be lost in Pentecost.

Since writing the above, the writer has found the same better expressed in a Homily of St. Gregory on this passage: "Are we, then, without faith, because we cannot perform these signs? Nay, but these things were necessary in the beginning of the Church, for the faith was to be nourished by miracles, that it might increase. Thus, when we plant shrubs, we pour water over them, till we see they have grown strong in the earth; and, when once they have fixed their roots, we leave off irrigating them. Holy Church does every day, spiritually, what then through Apostles she did bodily; for when her Priests, through the grace of exorcism, lay their hands on believers, and forbid evil spirits to dwell in their minds, what do they but cast out devils? Believers, who have left off worldly conversation, and whose tongues give utterance to holy mysteries, and set forth the praise of their Creator,

[6] Luke x. 19.

speak a new language: while, by good exhortations, they remove evil from the hearts of others, they take up serpents; when they hear pestilent persuasions, and yet are not led aside to evil doing, they drink a deadly thing which hurts them not; when they see their neighbours becoming weak in good works, and by their good example strengthen them, they lay their hands on the sick that they may recover. And these miracles are greater in that they are spiritual; and souls thereby, not bodies, are raised[7]."

SECTION IV.—THE RETURN FROM GALILEE.

"The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant."

APOSTLES AGAIN IN JERUSALEM.

Now in the Gospels themselves we have no allusion at all to the space of time during which our Lord continued on earth, and but little fully recorded of the general subject of our Lord's conversations during this period. The intimations of the particular times and occasions when things occurred, are but slight; we have to gain most of our knowledge from detached brief notices and comparisons, and to collect general laws and principles as they are contained in single incidents and expressions. The extraordinary circumstance in the accounts of the Resurrection, is this great absence of order and method or of any thing like exact detail. We learn from one passage, (in the Acts of the Apostles,) that during these forty days, our Lord was speaking to them of the things

[7] Lib. ii. Hom. xxix. Ox. Tr.

concerning the kingdom, or instructing them in the laws of His Church, and that He showed Himself to them by many infallible proofs; and from another account, (which occurs in the last of the four Gospels,) that the signs by which He manifested Himself to them were so many, that the world itself (after the Eastern manner of speech) would scarce contain the statements of them; and yet the few things that are recorded, appear to drop, as it were by accident, from the pen of the writer, but having manifold relations to other accounts, in themselves most important, and no less so when considered as subsidiary to others. And yet out of all these are to be ascertained and set forth in their due proportions and relative importance, all the great foundations of His Church; the dimensions of the Temple hid in darkness; the pavilion set in dark waters, with thick clouds to cover it; the treasures of secret places; the hidden things of God; and fountain head of the streams that go forth to all the earth. An instance of this may be found in the appointment of the Lord's day; it comes out, as it were by accident, that this was the great and sole day of our Lord's first manifestations in Jerusalem. Again, that Jerusalem itself was the place of solemn meeting and appointment; this we only gain from facts recorded. In short, the whole account, and the mode in which events are loosely thrown forth upon the world, partakes of the simple magnificence of nature; the exquisite order and laws of her kingdom are secret, to be gained by inquiry and induction, and so formed into principles of philosophy, while she pours forth in lavish profusion her riches upon the world. Why so much occurred, or why so little, why of all that occurred so little is recorded, or why that which is recorded is so recorded; of all these things we know nothing. All we know is,

that all is best as it is, and could not have been better. As St. Augustin says, "such things then were done as it was necessary should then have been done; such things were written as it was necessary should now be read[1]."

And now, before the expiration of the forty days, we find the Apostles again in Jerusalem; there is no mention of the command that brought them back again from Galilee, and the Feast of Pentecost could not, as yet, have required their presence. It is again a remarkable instance of some mysterious attachment, both to time and place, in our Lord when risen from the dead: they are to go by express command into Galilee, He is there found on the sea-side of miraculous fishing, and on the mountain of His praying and teaching; and now they are to be again gathered together to meet Him in the Holy City, in the room, probably, wherein his two manifestations had already taken place to the assembled disciples; and perhaps that same upper chamber wherein they had received the Sacrament of His Body and Blood, and wherein, soon after, the fiery tongues sat upon each of them. And there is another, and still more remarkable circumstance connected with time and place, which has required their return to Jerusalem, that from the Mount of Olives, whereby He had as King entered Jerusalem, and whereon He had given His solemn description of the Day of Judgment, He might ascend to Heaven to take His kingdom, and, it may be, again to descend on the very same place in Judgment. But it is evident, that to attend on the Feast of Pentecost, as Jews, was not the purpose that brought them now back again to Jerusalem, not only from its being so long before that day, but also because they required an

[1] Serm. ccxl. In die Pasc.

express additional command to continue there till that time; for St. Luke, in the Acts, after speaking of His being seen of them the forty days, and speaking of the things concerning the kingdom, adds, that He told them not to depart from Jerusalem till they had received the promise from on high. Here, therefore, they are met together to keep the Rogation days; and what time or place could better serve to set forth those litanies and days of prayer, to be observed afterwards in the Church, to avert wrath from any sinful nation, than these now in that guilty city, which our Lord was now about to leave, and again, in forty years, about to visit and return in Judgment?

SCRIPTURES INTERPRETED.

We have now come to the close of two of the Evangelical narratives; all that remains consists of a few words in St. Mark, the concluding account in St. Luke's Gospel, some intimations by the same inspired writer in the Acts of the Apostles, and the accounts of our Lord's Resurrection given by St. Paul. In recurring to the narrative in St. Luke, we have to resume a subject which he so introduces as to leave it unattached to any particular time or occasion, so that it is thrown, as it were, generally upon the forty days. For in speaking of the first night after our Lord's Resurrection, when the disciples from Emmaus had returned to the Eleven, St. Luke mentions Christ's then appearing before them; and after the sensible tokens He gave of His Bodily Presence, he proceeds to speak of His unfolding the Scriptures, and then in continuous narrative to the mention of His Ascension. But in introducing the subject of the Scriptures, there seems a natural break in

the narrative, which admits of its being detached from the former occasion. It may, indeed, have taken place at our Lord's first appearing before them at Jerusalem, or it may have been on the second Sunday, or it may have been at last in the same place in Jerusalem; but when we consider how often our Lord was in the habit of repeating the same instructions, the more deeply to fix them in men's minds, it would not be at all unnatural to suppose that it may comprise what took place even at all these meetings, or at other times during His sojourn upon earth. It is but the one point of view in which St. Luke takes all these circumstances that now occurred, in the things disclosed concerning the kingdom, and such as is quite in keeping with his Gospel. Thus it may be observed, that each Evangelist has a different end in view, in his narrative of such evidences: St. Matthew that of establishing Christ's visible kingdom upon earth unto the end, and the keeping of His laws; St. Mark of the signs that shall follow; St. Luke of the fulfilment of prophecies; St. John of His Divine and Personal Presence and Advent. And thus, according to the view before taken of the characteristics of each, St. Matthew speaks especially of the King: "All power is given Me in Heaven and on earth;" St. Luke of the great High Priest and Prophet unfolding the Scriptures; St. Mark of the Son of Man treading under foot all power of the enemy; St. John is all Sacramental and Divine. St. Luke describes the New Temple which Christ should build out of the Old, the Temple of His Body coming forth glorified from the grave; and as our Lord showed with such care, that it was still the same Body, so, in like manner, did He show from the Scriptures, that this His New Temple was that which had been of old in prophecy, that it was

in fact, no new Temple, but the old arising in renovation.

"*And He said unto them, These are the words which I spake unto you while I was yet with you*" (Luke): while He was yet with them visibly in His humiliation, or as it is expressed in another place, while "He went in and out among them;" in distinction from this His Divine and glorified Presence, which only appeared at intervals, and from His going hence from this world to the Father. A great part of our Lord's instruction to them of the things concerning His kingdom, consisted in His bringing out more distinctly to notice, the things He had said to them in His former teaching, while the veil was on their hearts; the removal of this veil revealed to them what was already latent in their own minds; for during His ministry, His words and works had been full of dark sayings and doings, which the Holy Ghost was afterwards to bring to their remembrance, and to unfold in His kingdom; and in this respect they were very like the older Scriptures themselves. At this time, therefore, our Lord pointed out in all those things the deep foundation of His kingdom in the Scriptures. And here it may be observed, that these disciples to whom He was now revealing these things as hitherto hidden from them, were those very persons of whom He had said, even long before, "But blessed are your eyes, for they see, and your ears, for they hear." They saw and heard those things of the kingdom, which good men of old desired to see and hear. And thus, long before this time, they were coming by faith and obedience to the knowledge of those things, which the Scribes and Pharisees, however well versed in the Scriptures, had no perception of, and in so doing, they even then were deriving that blessedness, according to their degree,

which was promised in the Sermon on the Mount. Yet it may be observed that still, notwithstanding, they might be extremely ignorant with regard to great matters of doctrine, although in the right way of receiving such when instructed; for however little their knowledge might have been, yet Love, while it knew it not, fulfilled the law; and Hope in God secretly understood the Prophets; and Faith realized the Psalms, and spoke in them to God; and therefore all three were leading towards the kingdom, though they were in darkness. The Heavenly City threw its light on the clouds and lightened their path thither, though as yet they saw it not.

These were the words which He had spoken, He says, while He was yet with them, viz., "*That all things must needs be fulfilled, which are written in the Law of Moses, and Prophets, and Psalms, concerning Me.*" Here our Lord seems to speak especially of His Passion and Resurrection, the things which we are told He spoke of in returning from Cæsarea Philippi, and after the Transfiguration, and during His last journey to Jerusalem; when it is said expressly that they understood not the things of which He spake, and were afraid to ask Him. Often do we read of this in His Passion that "all this was done that the Scriptures might be fulfilled." And of many other points not so immediately connected with these things, as on the entrance into Jerusalem on Palm Sunday, it is said, "These things knew not the disciples at the first, but when Jesus was glorified, then they remembered that these things were written of Him, and they had done these things unto Him[2]." Indeed, every step He advanced, every word He spoke, seemed like placing His foot in tha

[2] John xii. 16.

place and order, which Scripture had prescribed with such minuteness, as to every jot and tittle. The whole of His ministry was, in some sense, a fulfilling of the Scriptures that had gone before, and bearing upon His Church and kingdom hereafter, which His Cross and Resurrection could alone explain; indeed, the whole of that dispensation comprising all His miracles, and parables, and sayings, were of this kind, typical, prefigurative, and prophetic. For even the very morality of the Gospel is founded on the Cross; as, for instance, the law of Christian forgiveness, of which so much is said in the Gospels; yet that doctrine of the Atonement was not yet fully developed, nor its foundation laid in the Cross of Christ; for from thence follows, as a new law, the forgiveness of injuries.

But, even now, they could not comprehend these things, unless they were revealed to them from above. "*Then opened He their understanding, that they might understand the Scriptures.*" It is evident, therefore, from this and many other passages, that the Scriptures are, as it were, a sealed Book, until the eyes are opened by Jesus Christ to understand them; and it may be here indicated, that this right interpretation is to be found in the Church, where Christ is present, in the midst of the Apostolic Body,—"Where two or three are gathered together in His Name," and He is "in the midst of them." He here visibly manifests the fulfilment of His promise, in order that when we see Him not sensibly, we may, by faith, behold Him: as before in the breaking of Bread, He visibly showed His power therein, that it might be afterwards believed without. It is He alone can unlock the Scriptures. It is He Whose shoulders bear the keys, the keys of David, the keys to the Scriptures, the keys to all nature, the keys

to our hearts, the keys of the Kingdom of Heaven, the keys of Hell and of Death. The Lion of the tribe of Judah hath alone power to open the Book: He "Who searcheth the reins" hath alone power to open men's hearts. This, therefore, we may suppose one subject of the Forty days, as it had already been with the two disciples going to Emmaus; and, if this period implied the sojourn of His Church on earth, it may be that in that, also, He will be unfolding the Scriptures concerning Himself and His Kingdom throughout unto the end.

This, His opening their understandings and interpreting the Scriptures, one would suppose to have been of earlier occurrence for the most part; but the connexion, upon the whole, seems stronger with the Ascension; especially if we are to consider it a continuous narrative with what follows.

THE WITNESSES CHOSEN OF GOD.

"*And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be proclaimed in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things*" (Luke). This testimony was a great part of their Apostolic mission, as it is often alluded to. "The Spirit of Truth, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning[3]." And thus St. Peter afterward says, "We are witnesses of all the things which He did in Judea and Jerusalem[4]." And in filling up the number of the Twelve, this is the requisite qualification

[3] John xv. 26, 27. [4] Acts x. 39.

"of these men which have companied with us all the time that the Lord Jesus went in and out among us, must one be ordained to be a witness with us of His Resurrection[5]." And even St. Paul, also, afterwards says, "if Christ be not risen, then are we found false witnesses of God[6]." The Apostles were to be witnesses of all these things, both by their lives and by their deaths; but all Christians are, in some sense, to be witnesses of them; Saints of God by their example; Ministers by their doctrine; the Church by her Sacraments; Martyrs by their death; the Holy Spirit above all, in all, and through all is the Witness, giving life to all things, otherwise dead, that they may be His Witnesses, using all persons and all things as His Witnesses, and thus filling up the whole Body of Christ, so that "this Gospel shall be preached unto all nations for a Witness, and then shall the end come." And here, again, this Evangelist, as usual, is putting forth, as the sum and substance of all his teaching, and of the Church visible in the world,—the One Great Sacrifice slain for the sins of the whole world,—the remission of sins to be *proclaimed* (as by an ambassador of peace) in the Great Anointed and Anointing Name. This is All in All, this variously developed is the Kingdom, this they are to carry forth from Jerusalem,—or, rather, this is the Holy City Jerusalem,—which they are to carry forth with them to all nations;—to plant Jerusalem, the Heavenly City of Jerusalem which hath been of old, and is now to cover the earth. It is a going forth from Jerusalem, because it is all found in the Jewish polity ordained of God. Here we have the Priesthood shadowed forth with all its rites and ordinances; Prophecy, with all its

[5] Acts i. 22. [6] 1 Cor. xv. 14, 15.

living oracles; the Kingdom of which God is King
shadows, of which the Substance is in the Priesthoo
Prophetic Office, and Kingdom of Christ; which thes
of old set forth in embryo, its substance imperfect, an
wanting developed life, but in marked rudiments an
elements of the same. It goeth forth from Jerusalem
and as in mystery, so also now in fact, it must begi
at Jerusalem, "for out of Sion shall go forth the Law
and the Word of the Lord from Jerusalem[7];" "out
Sion shall come forth the Deliverer[8];" "salvation is
the Jews[9];" and to the lost sheep of the house of Isra
must the good tidings be at first proclaimed. And th
seems to be shown by the very circumstance of th
their meeting in Jerusalem, by Christ there appearin
to them, and by His seeming to require (in whatev
way expressed) their stay for the first eight days of H
Resurrection, and also for the time previous to H
Ascension; as well as the last command, to continu
there until they should be endued with power from
High. It is like His being born in the Holy Land, an
near the Holy City, and being presented in the Templ
though in silence and in secret; in His beginning
baptize and preach from thence; and in His kingly e
trance into Jerusalem and the Temple; though that al
were, as it were, in secret; as the God of Israel, th
hideth Himself.

And here, as St. Luke's words, "repentance an
remission of sins," do briefly comprehend and expre
the whole prescribed system of the Church,—of Was
ings, and Confessions, and Absolution, of the Keys an
of the Sacraments, of Regeneration and of Life; so, lik
wise, does the simple expression of the Name of Chr

[7] Isa. ii. 3. Micah iv. 2. [8] Rom. xi. 26.
[9] John iv. 22.

convey the threefold Name of the Ever-blessed Trinity. For it is not that Baptism is in the Name of Christ alone, but that "there is no other Name, under Heaven, by which we may be saved;" "we are justified in His Name." "In Thy Name," said the disciples, "even the devils are subject unto us." And, therefore, the confession of the Ethiopian Eunuch for Baptism is, "I believe that Jesus Christ is the Son of God." It is especially the Baptism of Christ and Christ baptizing; it is, moreover, as Theophylact says, baptism in Christ's Name, as in His Death and His Resurrection. To believe, and be baptized in the Name of Christ, does, of course, imply the Three Persons of the Ever-blessed Trinity, in Whose Name alone Baptism was. But remission of sins, in His Name, is to all who rightly and truly bear His Name on their foreheads,—are Christians,—and are found in Him,—having His Righteousness,—being in His Covenant,—having put on Him.

APPEARING TO JAMES.

Amongst the witnesses of Christ's Resurrection, St. Paul stands forth in a new and solitary light of his own, or rather might we not say in that Divine blaze of supernatural light in which Christ appeared to himself alone; inasmuch as the evidence of St. Paul depends, as he tells us, not on knowledge derived from others, nor even from the observations of the senses, but from express revelation. And this, like all other Divine information and Scriptural evidence, comes to us, not in a systematic form, conveying principles, but the mere mention of particular facts which are found to contain them. The incidental narrative of these manifestations which occurs in St. Paul's Epistles, is of this kind, and set beside the other accounts, may afford some fresh

information of those mysterious laws of Christ's king
dom. "*That He rose again the third day according t*
the Scriptures: and that He was seen of Cephas, the
of the Twelve: after that He was seen of above fi
hundred brethren at once; of whom the greater pa
remain unto this present, but some are fallen aslee
After that He was seen of James; then of all the Apo
tles." (1 Cor. xv. 4—7.)

Now St. Paul's here passing over so many oth
appearances, as to the Magdalene, and to the wome
and to the disciples on their way to Emmaus, and doub
less many others of this kind which might be mentione
seems to indicate that he selects for mention the gre
and solemn occasions which afforded laws to the Churc
Thus, that "He was seen of Cephas, then of the Twelve
is, according to the accounts we have in the Gospe
by the term "the Twelve," including the first eveni
of Christ's appearance in the absence of Thomas, a
the fuller confirmation of the same on the followi
Sunday, and perhaps comprehending also that th
manifestation, at the sequel to St. John's Gospel. I
it occurs to one, as well worthy of inquiry, why
should mention it as if with a distinction: "He w
seen of the Twelve," and afterwards of "the Apostle
"of Cephas, then of the Twelve," and, after a m
general manifestation, "of James, and then of all
Apostles." Origen, indeed, supposes the Apos
here mentioned to be the Seventy. However that m
be, it is evident from this, that His appearing
"the Twelve," and His appearing afterwards to "all
Apostles," were matters distinct in their purpose,
important in their distinction, having a referenc
different objects. There seems to have been the s
distinction during the three years of His teaching:

called unto Him the Twelve, that they might be with Him, and witness His miracles, and hear His words, but He afterwards, by express mission, sent them forth to preach, i. e. as Apostles. Now although no distinction of the kind is marked in the history of this period, which in each of the accounts contains merely a few general or incidental statements, yet one cannot but observe the difference of occasion in which these things respectively occurred, although this, also, is not expressly put forth, but only to be gathered from the account. Thus it appears that for above a week they were in Jerusalem, at the Passover, and that afterwards they are in Galilee,—which is the great scene of Christ's manifestations, although of these only two are expressly mentioned;—and that afterwards He is with them at Jerusalem, where they are, in some especial manner, assembled together, and He with them. Thus, in the Acts of the Apostles, after the account that He was being seen of them forty days, speaking of the kingdom, we read, "And being assembled together with them, He commanded them that they should not depart from Jerusalem." This assembling together with them at Jerusalem, previous to the Ascension, is evidently for some express purpose, although none is mentioned.

Now the point here to be noticed is this, that St. Paul introduces our Lord's appearance to St. James, in the same relation to all the Apostles, as that to St. Peter in relation to the Twelve; to Cephas, then to the Twelve; to James, then to all the Apostles. The question is, what is this appearance to James, or, indeed, which James is it? It is highly improbable that it should be James the Great, for he is always spoken of in connexion with John;—"James and John, sons of Zebedee." But James the Less is in no way remarkable in the previous

history, no particular mention of him occurs, no question asked by him, no words spoken to him, no incident recorded of him. We turn, therefore, to the subsequent history, and here we find him singularly pre-eminent among Apostles, although this, also, only incidentally appears. From this it is natural to infer that the occasion of our Lord's being thus seen by St. James in particular, was the cause of his future pre-eminence, or had a reference to it; for we find at the first formal and general Council at Jerusalem, that St. James speaks as President of the same, as if being in Jerusalem, chief in authority among Apostles and Elders; and St. Peter, on the same occasion, the chief speaker[1]. This circumstance, with regard to St. James, is confirmed by the fact that St. Peter does appear on the surface of the sacred narrative, both before and after, to have that pre-eminence, which we here infer did belong to St James also, in some sense, and, as it appears, by local jurisdiction. All this would lead one to place this appearing to James at Jerusalem itself, and, therefore after the return of the disciples from Galilee. But as nothing can be known of this our Lord's interview with St. James, of which nothing is recorded in any authentic source, it furnishes us with an instructive lesson of the importance and value of what we find instituted in the early Churches, for there we read the impress of our Lord's mind stamped upon the face of those Churches so that He Himself is there seen walking "in the midst of the Seven Candlesticks." For as we should look to the Church in the wilderness, to know what the pattern was which was shown to Moses in the Mount; for of that mysterious, awful interview with God we know nothing

[1] Acts xv. 14.

excepting so far as it becomes manifested in those ordinances and institutions; so also have we but slight intimations of what the mind of Christ was, excepting as embodied and speaking through those developments.

For as this pre-eminence is evident of St. Peter, it is much to be observed that something of the kind appears of St. James also: thus as we read of "Peter and the rest," so St. Peter himself, on being released from prison says, "Go, show these things to James and the brethren[2]." And St. Paul, in speaking of the Church at Jerusalem, places James the first with, and yet before, Peter and John: "And when James, Cephas, and John, who seemed to be pillars[3]." And when he returns to Jerusalem after his mission, St. Paul speaks expressly of going to James, as representing the Church at Jerusalem. "The day following, Paul went in with us to James; and all the Elders were present[4]." And at another time James speaks as first in authority[5].

From all these circumstances we should naturally place the appearing to James at Jerusalem, in which place he was to have authority; and this passage, where the mention of it occurs by St. Paul, would lead one to infer that it was after their return from Galilee. But some suppose that it was before they went into Galilee, and, therefore, differently explain the word "*then*, or *after that*[6]," in St. Paul, as not referring to the order of time, but simply signifying "beside:" and this they infer, on the authority of St. Jerome, who mentions it as a tradition of the Church, that it was one of the first of our Lord's appearances, and therefore, of course, at Jerusalem, before their going into Galilee.

[2] Acts xii. 17. [3] Gal. ii. 9. [4] Acts xxi. 18.
[5] Acts xv. 13. [6] ἔπειτα. 1 Cor. xv. 7.

But this seems a harsh interpretation of the word "then," in this passage; and the tradition alluded to does not appear, in all its circumstances, worthy of credit. It is sufficient for our present purpose, that our Lord did appear to St. James, and that he was the first Bishop of Jerusalem. All this may be inferred merely from the sacred narrative itself, which has been here traced; but we find it quite confirmed by eminent writers, such as St. Chrysostom, Theophylact, Eusebius, St. Jerome, Photius. Theophylact says, "He was seen by James, the brother of our Lord, who was appointed by Him the first Bishop of Jerusalem." And Photius, "James, the first of High Priests, who by the Lord's hand received the holy unction and Bishopric of Jerusalem[7]." It is, indeed, said by others, as by Eusebius, that St. James was thus appointed by our Lord with His Apostles. And this tradition is again of itself matter of fresh interest, when taken in connexion with the mention of our Lord as amid His assembled Church at Jerusalem; it affords an additional force and meaning to the expression in the Acts, "and being assembled together with them." There is another account, that St. James was appointed to that Bishopric by the Apostles alone: but even this would be quite sufficient for our purpose, viz.—that the Apostles who had been instructed by our Lord on the mode of governing His Church, did appoint James over Jerusalem, with local Episcopal jurisdiction; and that to this James our Lord had Himself signally appeared.

VARIED MODE OF MANIFESTATION.

Now with regard to all these appearances of our Lord we have a general descriptive account in the beginnin

[7] Quoted from Hammond on 1 Cor. xv. 7.

of the Acts, so far as is expressive of their nature and object. "*He through the Holy Ghost gave commandment unto the Apostles whom He had chosen; to whom also He showed Himself alive after His Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.*" Here we have the persons to whom He manifested Himself;—the mode of manifestation, i.e. by infallible proofs;—the space of time during which He was thus seen;—the subject of those interviews, i. e. the things of His kingdom. Of all these we can gather but scattered fragments, from circumstances, which are, as it were, casually thus mentioned: yet even these fragments, when put together, amount, as we have seen, to very much; like broken colours and forms, which, by reflection, assume striking and beautiful combinations and adjustments, in whatever way they fall and present themselves; and are, in themselves, abundant for meditation, and for thoughts of wisdom and devotion. And here it may be observed, in these various manifestations, how remarkably analogous and suitable to the peculiar occasion of it each of these is, with regard to both time and place, and the manner of such appearances. Let us shortly recapitulate them in this view.

The two first appearances which are described, that to Mary Magdalene, and that to the two disciples afterwards by the way, are both quite peculiar in their kind, unlike any other, and yet differing in themselves; even as in the jewels of the Heavenly Jerusalem, the same Divine sun brings forth to view different colours, yet kindles all with light, while He continues Himself unchangeable. To her that had chosen the good part which should never be taken from her, the manifestation of God, wherein the Divine love is disclosed to her, is dis-

tinguished by circumstance and expression of a private and domestic character, and discloses to us something of the nature of these dealings of God, through all ages of the world, wherever such as are worthy of them may be found. "Mary!"—name which thou hast often heard from My lips, and hearest now once more,—there is a time when thou shalt know Me, even as I have known thee; but touch Me not now, nor embrace My feet as of old, for though I be restored to thee, it is but for a moment; it is not to be now as of old; I am fast passing away, My Resurrection from the grave is to be followed by My going to My Father in Heaven, as almost one with it; but it is expedient for thee that I go away, for though I be withdrawn from thy sight in the flesh, it is to be nearer unto thee in the Spirit; and even now thou shalt have the highest of all privileges, to do My will and to serve Me; it is not now time for fruition, but for obedience; thou that hast been the last to leave, and the earliest to seek Me, thou shalt be the first of Apostles, thou shalt bear the glad tidings to them that forsook Me, but art to Me henceforth more than disciples and friends, who are My brethren: prepare them to see Me; tell them the nature of this My short sojourn with them on earth; I ascend to My Father's House to prepare a place for them, and to open the kingdom of Heaven, that where I am they may be also. Thou art desirous to anoint My dead Body; go and anoint My living Body left below, with the oil of gladness; to thee it is given to break this Box of Ointment, which shall fill the whole world with the fragrance of good tidings, and shall be to everlasting ages a memorial of thee. This is the mode of communicating first tidings, the first and sweetest streak of silver light that marks the dawn.

But how different the Stranger walking with the

disciples, fixing their minds on the Scriptures, and then gradually disclosing Himself, and preparing them, also, to bear tidings such as were more suitable unto them as messengers. As a wayfaring man, falling in with wandering travellers, and pointing out the road to the Heavenly Jerusalem, to them who had now left the earthly Jerusalem, and yet, forlorn and sad, knew not whither their feet might carry them. He was as if saying unto them by little and little, I tell you that many Prophets and Kings have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear; and then as if suggesting to them by degrees, "And blessed are your eyes," though ye know it not, "for they see, and your ears, for they hear," and your hearts that burn within you, though as yet they understand not their great blessedness. It was thus, as by the twilight, that He prepares the eyes of men to behold the full light of day; they see Him in the Old Scriptures as the sun and the Heavens in which it walks pourtrayed in the waters, until they are able to lift up their eyes, and to behold Him Himself, vanishing from bodily sight, as He becomes more fully revealed in their souls. Here, as in a living shape, do we behold all the gradual preparings which are in the ways of nature and of Providence.

Perfectly different in kind is the next appearance, and all the circumstances attending it; every thing is partaking of solemnity and solemn institution, when He appears, bearing, as it were, on His shoulders the keys of hell and of death, of Heaven and of life, and commits them, in some sense, to His Church on earth. It is in Jerusalem; it is by previous preparation and call; it is, apparently, in that upper chamber, already consecrated as the most holy of all temples, by the institution of the Eucharist; it is on the first day of the week, and to the

Apostolic body; it is on the day of days, to assembled Apostles, in the Holy Place; it is with indications of His Risen Body and corporal Presence, such as could be seen and felt, and yet with a Divine power passing through all impediments; in apparent weakness, as of Crucifixion; in latent power, as of Resurrection. Here it is He appears declaring peace, breathing on them and giving the Holy Ghost for the retaining and remission of sins; here was the Church and Altar, the true Mount Sion, and the Lord Himself among them as in the Holy place of Sinai; the Old Temple was destroyed, the New Temple of His Body, not made with hands, was here; the old Sabbath was dead and buried, the new Sabbath was risen, even as the day of God, which endeth not; the Mercy-seat was here, the true Shechinah, the Table, Aaron's rod that budded, the true Manna, the Ark of the Covenant, which was His own Body. And all this, not once only, but as with the keeping of every Solemn Day, twice, also, and in the same place, on the Octave of the same. "Twice, also have I heard the same; that power belongeth unto God." We are admitted to behold the inner Temple and things laid up there, but by attentive care alone shall we gain spiritual eyes to behold them.

But how very different the impression left upon our minds by that mysterious interview in the twilight of the morning, on the shore of the sea of Galilee; at that wonderful repast, where all is real, and more than real and yet it is seen as in a vision,—but a vision sent from God, and full of Divine prophecy; when Christ was eating with them, and yet they feared to ask Him, What art Thou? knowing Him full well, and yet as if they knew Him not; all is as if in some type and figure, and shadowy, yet most real and true; but still appearing not

real, because touching so deeply on what is unearthly, and infinite, and eternal; Christ seen with them, inviting them, sitting at meat with them, then walking from them and saying, Follow Me; and John, silent in unspeakable love, yet following;—nor saying why he followed, or what he meant by doing so, and yet following;—following as if he knew not whither, yet following in untold adoration and affection; and in following having our Lord's back turned to him, as if for a time bereft of the light of His countenance in doing so; and writing of the same, yet saying nothing, why he followed, or what he thought of or intended, but that Peter "saw the disciple that Jesus loved following," as if loath to be left behind, and drawn after Him by inscrutable ties. All this, indeed, is as a picture which stands alone, with nothing approaching to it; so familiar, yet so unearthly; so sublime and mysterious, and yet withal so simple; all distinct and clear, and yet all is seen as in a glass darkly: the discourse as of intimate friendship, and yet what is no less than converse with God, and the solemn charge to feed His sheep. We find them gradually removing from the table of that mystic repast; apart from the little company of disciples the two are seen, following Jesus; and lost in the indefinite future, while He foretold darkly, yet strongly, their own destinies; on the shore which had been the haunt of their own childhood and their home, and was now becoming to them like the sea before the throne of God, from the memory of their Lord.

The next occasion is again as different in the scene presented, as in the objects set forth in that manifestation. On the top of the mountain approaching to Heaven He says, "All power is given Me in Heaven and on earth." Unlike that secret chamber in Jerusalem,

and unlike the morning twilight on the solitary shor
before a vast multitude, the blue expanse of Heave
above, the land of the Gentiles, sitting in darkness an
the shadow of death, below. This is the place fro
which He sends them forth to baptize and teach a
nations. The former gifts were in Jerusalem, Sace
dotal powers committed to His Church; these wer
for all nations the setting up the standard of His kin
dom, the planting of His Cross, and Himself, as it wer
thereon, stretching forth His hands to embrace all th
world, and lifted up in prayer, as Moses on the mou
tain, for his people against Amalek. This is the Mou
Gerizim, the former Mount Zion. We are again o
the Mountain of Blessing, in the quiet Galilee, in th
very place probably of His former teaching; it wa
indeed, the summing up of His previous doctrin
giving power and authority in His kingdom to carr
out what He already had taught, the fuller develo
ment and crowning of His mission in the same countr
before the same people. Here are the benedictions
Baptism, soft as the dews on the hill of Hermon, fro
Him, the dew of Whose birth is from the womb of th
morning,—that morning now arising never to set. He
is the hidden fountain from which streams shall go for
to all the world, the House of the Lord on the top
the mountains, unto which all nations shall flo
Heaven above, and earth below, are the witnesses
His power; and all this the meeting of a solemn a
sembly previously proclaimed and appointed; far an
near, by Angelic voices, by His own command, had
been whispered abroad, "O Zion, that bringest goo
tidings, get thee up into the high mountain; say un
the cities of Judah, Behold your God[8]!"

[8] Isa. xl. 9.

But again, when our Lord appears with the collected Twelve at Jerusalem afterwards, all is different; then they spoke to Him of the restoration of the kingdom, and He of the times and the seasons which are in the hand of God, and of their continuance in Jerusalem till the Holy Ghost should come. He is spoken of as "being assembled together with them," as if in infinite condescension He took to Himself, among the Twelve, that place of authority which He then committed to James in the Holy City.. Moreover, it was, perhaps, from this very room that He had, a little while before, led them forth to witness His agony in the garden, on that night of sorrows, and now on the same day in the week, and probably over the same brook Cedron, He leads them forth to the same Mount of Olives, to witness His Ascension, to await the coming, not of the traitor Judas, but of Angels from Heaven to accompany Him; and He is parted from them, not in the act of warning, but of blessing; leaving them no longer to be "scattered, each one unto his own," but to be united in the union of the Holy Ghost.

Again, the next manifestation of Himself to St. Stephen was equally significative, not seen on earth below to succour him, but in Heaven to receive him; to him, in his apparent weakness, seen at the Right Hand of Power, not, as usually spoken of, in the attitude of rest after His labours, or on the throne of Judgment, as *sitting* at the Right Hand of God, but *standing*, ready to succour all that look to Him for aid.

Nor less remarkable and distinctive, surely, the appearing to St. Paul, "At midday a light from Heaven, above the brightness of the sun, shining round about[1]" him. Not seen in Heaven above to call him thither,

[1] Acts xxvi. 13.

but on earth to send him on mission there; not as h
fore, with infallible proofs of Resurrection and of su
fering, to convey remission of sins; not so much
commission him to baptize, nor, indeed, to exerc
authority, as to convey light; in the words of the c
lect for St. Paul's day, through his preaching to cau
"the light of the Gospel to shine throughout the world
And this light, in which our Lord appears to him, n
cheering and guiding, (as the star of Bethlehem
fiery tongues,) but astounding and blinding, as meeti
one in unbelief.

But how different is it in the very awful, indeed, a
overpowering, but calm and bright majesty of Div
love, surpassing human thought, in the Revelation
St. John; partaking, indeed, of Him Who was seen a
known as the Son of Man, yet, also, of His ineffa
Godhead, even, it may be, as when faith shall be sw
lowed up in sight, in that Presence such as eye h
not seen, nor ear heard, neither hath it entered into
heart of man to conceive;—before which the Heav
and the earth shall flee away; and love itself shall be l
to all things that it yet hath seen, from greatness of t
sight; so that with "the man of loves" his "comelin
was turned into corruption," and his strength was gon
and he who was the most favoured of all the childre
men, and lay on Jesus's breast, yet now "fell at His f
as dead." For the fear which perfect love had cast
in the beloved disciple, was not the fear of God, but
fear and the love of all things else but Him. H
again, every thing that is mentioned in the awful
scription of this last manifestation, is expressive
significative of the Revelation which then was mad

[2] Dan. x. 8.

The manifestations, therefore, of our Lord, of which St. Luke speaks in the Acts of the Apostles, were for the space of forty days, during which time He was seen of them by many infallible proofs, and speaking of the things concerning the Kingdom. But why, it may be asked, should our Lord continue with them forty days? for this number ever implies trial and humiliation, and surely no days were like those days when the Bridegroom was with them. The Bridegroom was, indeed, with them, but He was being taken from them, and He was preparing them to bear the loss of His presence, and the Comforter was not yet come. Doubtless this number signifies here, and in other places, this our life upon earth, in which we are not yet come to the Rest of God, but during which time Christ will be with us [3], as the Cloudy Pillar in the wilderness of old. To Him it was absence from Heaven, and, therefore, forty days: to them it signified that this, His Kingdom, would be a season of probation and hardship, not of enjoyment and rest. He was, indeed, with them, but awfully and indistinctly so; they might not *touch* Him, for He had not yet ascended. It was a time, not of gifts, but of solemn charge: they were still on earth, though He was with them, and on earth there is no sure rest, no security from falling; they were amidst enemies in the wilderness, amidst serpents, therefore, forty days. They were receiving the pattern of the Heavenly tabernacle, like Moses in the Mount, but they had to enter into the thick Cloud; it is awful with man to be conversing with God, and requires humiliation and morti-

[3] See Vol. Nat. p. 241.

fication: they were listening for His still small Vo
like Elijah, which could only be heard in the stillne
the desert. The day was breaking, and they w
wrestling with Him, unwilling to let Him go; but
taught them mortification, touched the sinew of
thigh, and they halted. With His manifestations
mixed words of reproof: to St. Peter He spoke o
pentance, of suffering, and death. One cannot bu
struck, I think, with the great and calm awfulnes
these forty days: there is no overflowing of passio
exultation; little is said of joy and gladness; that w
is said, is of joy and fear together [4], of trembling
amazement [5]; an awful calm pervades all things.
not like the joy of the Nativity or of Pentecost;
His Presence with them is not as It had been. C
is with them with His glorified Body, but bearing
the marks of His wounds; and His spiritual Body
below, is to fill up that which is behind of the suffe
of Christ. He is seen of them forty days, and k
by infallible proofs, and speaking the things of
Kingdom; but those proofs are the indications of
sufferings; and His Kingdom was one of conq
rather than of inheritance, or quiet possession; it
like Canaan of old. It was not the dispensing of
as at Pentecost, but rather the giving out of laws:
was Baptism, that spoke of salvation, but with it
combined the declaration of damnation also; there
the remission of sins, but with it the commission to
also; there was power to tread on serpents and scorp
but this power indicated existence among scorp
our Head, indeed, was to be in Heaven; but the
below, should be bruised by the Serpent. The

[4] Matt. xxviii. 8. [5] Mark xvi. 8.

Light of the New Creation had arisen, but it was, for awhile, to alternate with the darkness. The true Jonah had come from the deep, but it was to preach, "in forty days shall Nineveh be destroyed." Jerusalem and this world, which she now represents, only wait now their destined period of trial, and then the Judgment. They had to enter into the Kingdom, but it was "through much tribulation," and, therefore, set forth by forty days. Joy was to be especially the gift of the Holy Ghost, but He was not yet given; and the very condition of His Presence was contrition and mourning. "A little while," said our Lord, "and the world seeth Me no more; but ye see Me. Because I live, ye shall live also." But this manifestation of Himself was conditional: and this life, which they were to have in Him, was to be by death. By death He lived; and their life was to set forth His death as well as His life. Suffering, and Martyrdom, and the Cross, was to be their portion; and to bring them, like Christ Himself, into their inheritance. If they were to be kings, "sitting on thrones," and "more than conquerors," yet the Cross was to be the sceptre of their kingdom, and the weapon of their warfare. All this is signified by the forty days that prefigured His Kingdom. They had, like David, to walk before the Philistine, who still defied them, for forty days. They were admitted to the vision of God, but with awe and trembling, to hear His most gracious and terrible name, and to behold but His "back parts[6]" while He departed from them; for this may be applied to much of what He now did, when He taught them to contemplate what they had already witnessed while Christ was with them, and He brought

[6] Exod. xxxiii. 23.

things He had said and done to their remembrance. The dark Cloud is on the mountain for the forty days, and from thence are to issue the fires, and trumpet, and voice of Judgment. But all, as yet, is stillness: it may be observed, that there is a remarkable solitariness, and something of awful quietness, that pervades these His manifestations of Himself, as on all occasions when man must meet his God; in the twilight of early morning, beside His grave in the garden; on that rocky and mountainous road, which led, amidst solitudes and desolations, to Emmaus the forlorn; at midnight in the bolted chamber, in Jerusalem; early in the morning by the retired lake; or on the mountain top, raised above the world, in silence and solitude towards Heaven. All these, indeed, partake of a deep and Divine peace; but still as not yet secure, and existing amidst a turbulent and evil world.

These forty days of our Lord's sojourn with us upon earth, become, in our minds, insensibly connected with His forty days in the desert: those forty days after His Baptism; these forty days after His Resurrection: and both Baptism and Resurrection are mysteriously correspondent; both are to us implied by the term Regeneration; one of the soul, the other of the body. By these forty days, He declares, that He will be with His Church in her trials; as, when declared the Son of God at His Baptism, He sojourned in the wilderness: so now, after His Nativity as "the First-begotten from the dead,"—born of the womb of the morning in the regeneration,—He shows that He will walk in the fire with those that are risen together with Him, as children of the Resurrection, and the sons of God. But here, also, with a difference; for, as St. Augustin says

[7] Serm. cclxiii. in Pasc.

He fasted forty days in the wilderness, while needing food, to indicate His sharing our mortification; but now, for forty days, He eats and drinks with them, though needing not food in His glorified Body, to indicate their consolations in Him during their trials. By His forty days' fast in the wilderness, He seems to say to those whose flesh is not yet dead, Abstain from desires of this world while you are in it. By His now eating and drinking with them for forty days, He seems to say, "I am with you alway, even unto the end of the world." By the former, Be ye with Me dead unto this world; by the latter, Be ye risen together with Me,—eating and drinking with Me in My kingdom. The former speaks of having left the flesh-pots of Egypt; the latter, of receiving the manna from Heaven to sustain.

Again, Resurrection is, of itself, but an imperfect state; it must have Ascension joined with it to make it perfect; it is, of itself, but temporal and earthly, which is signified by the period of forty days; when it has ten joined with it, then it becomes fifty, and indicates the Heavenly blessedness, and the comings of God. Resurrection proves that Christ has the keys of Hell and of Death; but Ascension intimates that He has the keys of Heaven also. The forty days speak of Divinity upon earth, this indicates latent power, but, withal, humiliation and suffering: the fifty days is of Humanity ascended to Heaven; this is of exaltation and joy. There is resurrection for the wicked; for the wicked arise, but ascend not: in this first Resurrection, therefore, there is no security nor fulness of joy. And, further, when Christ is ascended, then we are to keep His Ascension by being ascended together with Him; but we keep His Resurrection by being risen together with Him, as yet with Him upon earth, and bear-

ing about His dying, but released from the power of death. For, of Christ and His Church it is said, "they are no longer two, but one flesh;" and therefore, in the Resurrection, He bears about His wounds, and she bears in the body the marks of the Lord Jesus. He was teaching them now as He taught St. Paul, that they were to be chosen vessels unto Him, and their call was not to joy, but to show them "how great things they must suffer for" His "Name's sake[8]." It is, therefore, for forty days, as indicating this our period of trial upon earth, during which we are to live by faith in His Incarnation, to feed on His Body, to look forward to the Son of Man as coming in Judgment, and to look back to the Son of Man as come in salvation, and to acknowledge the Body of the Son of Man as present for our justification. In Adam all die,—this is our present condition, our forty days;—in the Son of Man all live,—this, also, is our present state; but the former we know by experience, the latter only by faith and hope: for these forty days we wait our appointed time, until our change come; when it will be no more of faith and hope, but we shall see Him as He is.

Again, Forty are the days of preparation; as Moses fasted for forty days before the giving out of the Law; Elijah forty days before the restoration of the same; and Christ forty days before the preaching of His Gospel[9]; so now, also, in laying the pillars of His Church, it must be forty days. For forty days is the Ark preparing to be moved on the waters, constructed of incorruptible planks among all things that perish, into which the clean and unclean enter; and therefore it must be tossed by storm and tempest, for the good and bad are in it alike; but, when it hath found rest on the ever-

[8] Acts ix. 16.

[9] See Vol. Nat. p. 242.

lasting hills, then shall there be a separation between clean and unclean; and Ham shall be set apart from his brethren by the curse of God[10]. Then shall "dogs" and unbelievers be cast out, and no unclean thing shall enter into the city of God[1]. Then shall the Forty be at end; fifties of Jubilee, and by hundreds shall be numbered by the days of Heaven. Then shall the fish be brought to shore and numbered,—the hundred and fifty and three. Then shall "the four hundred years" of Egypt[2] be at an end; or the "four hundred and thirty years[3]," wherein God was with them in their time of trial;—the sacred Three added to the forty of their suffering;—the forty that brings to the Three Persons in One God.

All this is indicated in the mystic and latent signification of the numbers. The number forty implies, according to St. Augustin, the fulfilment of the ten commandments through the four quarters of the world, and the four seasons of the year; as indicating all time and all place in His Church; which is called from the four winds unto the end; fulfilling the Law in Him, as His Body, Who hath come not to destroy but to fulfil the Law. But then these forty are peculiar in this, and differ from the other forty days of trial, in that they form a part of the great fifty days which are days of jubilee and of sanctification. The forty is numbered by tens, as signifying the Law; the fifty by sevens, as signifying the Spirit; for the days of Pentecost are ever numbered by sevens, and called the Seven Weeks; for seven signifies the sanctification of the Spirit, and the rest of God found in our works, which are wrought by Him in us, and our works crowned by His seventh day

[10] Gen. viii. 20, see page 293.
[2] Acts vii. 6.
[1] Rev. xxii. 15.
[3] Exod. xii. 40.

of rest, and as done in the sanctification of the Spirit, pronounced by Him to be 'very good[4].' And to the seven times seven one is added, to make the fifty of jubilee, as intimating that all returns to unity and to God. Or again, the forty implies our works wrought in Christ, and ten the reward of the same: for the Penny or Denarius, which signifies the tenth, is given to those that have laboured; and the faithful servant is set "over ten cities:" so that fifty will signify the joy of the Spirit in the completion of our works. The forty indicates the temporal dispensations of the world, by the Law and the fast of Moses; by the Prophets and the fast of Elijah; by the Gospel and the fast of Christ. But fifty is the blessedness of the future state, the bringing in of everlasting righteousness, the great and final Jubilee, that which is at the end of seven, or seven times seven[5]. But as the whole seven days of the week are blessed on account of the seventh which is added, so these forty days become lost in the fifty days, and the fifty days are the season of thanksgiving and spiritual joy. The Five Virgins accepted of God, multiply the ten,—the noun of multitude and the fulfilling of the law in those multitudes,—and thus the tens untold, of the Church visible, are brought by the five to definite number; and these are the finally Elect of God.

Let us not, then, be as those plants that come forth from the earth, and see resurrection, indeed, but lie on the ground and wither, and ascend not; but as such that "spring up" and ascend towards Heaven, and bear fruit an hundredfold. Ascension sheds increase, and Christ ascended pours down gifts. Let us, during our forty

[4] Gen. i. 31. see pp. 261. 279, 280.

[5] Augustin. Serm. viii. 13; ccxliv. 5; cclii. 10.

days of trial, be with Christ in His Resurrection, wherein He bears His wounds, while He stretches forth His hands to us, which bear those marks during our day of salvation: let us, in contemplation of them, during these our forty days of trial, think of the scourging, the crown of thorns, the insults, the spitting, the blows, the mockery, the gall, the sponge of vinegar, the nails, of His Body stretched forth and bleeding on the Cross, of His bitter cry; so shall we realize the forty days while He is with us. But let us from these ascend with them, and endeavour to know His Ascension also. These forty days alone were days of imperfection: as St. Augustin says, "their eyes were fixed on Him as Man, they could not think of Him as God. But then should they think of Him as God, when the Man should be taken from them, and from their eyes, that having cut off that familiarity which was with the flesh, they might, when the flesh was away, think of His Divinity." "If there was any thing in their hearts drawn from carnal desire, that was saddened in themselves; yet they were gathered together in one, and began to pray. But after ten days had intervened, He was about to send upon them the Holy Spirit, and the Holy Spirit would fill them with spiritual love, and take such carnal regrets from them [6]."

COMMAND TO CONTINUE IN JERUSALEM.

Now, therefore, we find that our Lord was "assembled together with them," or, as the word implies, met in familiar intercourse or converse with them, at Jerusalem; and this, indeed, might refer to the very day of His Ascension merely, but one would think that they

[6] Serm. ccxliv. De Ascen. Dom.

had now met together, even previously to that, and perhaps on the preceding Sunday, or the fifth Sunday after His Resurrection, keeping thereby, as it were, Rogation days in Jerusalem before His Ascension. And their question afterwards, "when they were come together," seems to be introduced with that sort of break in the narrative, which may well intimate a subsequent period, and perhaps on the Holy Thursday itself. The appearance of our Lord "to James and then to the Apostles," which St. Paul speaks of, may probably have occurred during these days of their stay in Jerusalem previous to the Ascension; and also other things respecting the kingdom.

"*And being assembled together with them*," or eating together with them, "*He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which*," He saith, "*ye have heard from Me*" (Acts). As, for instance, when He had said to them at the Last Supper, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." But it is very wonderful and remarkable, how, in speaking of the Blessed Three Persons in One God, not only in our Lord's discourse do the Persons often vary, but in the words of the inspired writers also; and there is a change on this very occasion, as St. Luke gives the account in his Gospel, as if Divinely intended to intimate the great doctrine, that the Holy Ghost proceeds not from the Father only, but from the Son likewise. "*And behold I send the promise of My Father upon you; but sit ye* still *in the City of Jerusalem, until ye be clothed with power from on high*" (Luke). Sit ye still, departing not, doing nothing in the exercise of your ministry, but continue in supplication and prayer, or in the attitude of mourning, until ye be

clothed with the full armour of God, sent down from Heaven, to withstand and overcome your enemies: "Stand still and see the salvation of the Lord;"—though ye have lien amongst the pots, yet shall ye be as the wings of a dove, which is covered with silver wings, and her feathers like gold.

"*For John, indeed, baptized with water, but ye shall be baptized in the Holy Ghost not many days hence*" (Acts). The time here specified, evidently shows that the words are spoken with a reference to the descent of the Holy Ghost on the day of Pentecost "not many days" afterwards; and seems also to allude to their Apostolic mission and power from on high. Our Lord had said, "As My Father hath sent Me, even so send I you:" but He Himself entered upon His own mission at the Baptism of John, whereas, they were to enter upon their mission, not by a Baptism such as that of John, but by a visible Baptism of the Holy Ghost, descending in fire from on high: and to this indeed John the Baptist himself more than once alludes, "I baptize with water, but He shall baptize with the Holy Ghost and with fire:" and He said, that the Holy Ghost descending as a dove, indicated to him the Person Who should thus baptize. But our Lord's words here may refer not exclusively to their Apostolic mission, but to the gift vouchsafed to all by His Baptism; for St. Peter afterwards thus alludes to it, when the Gentiles, also, received the same: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning: then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost[7]." This promise, indeed, of our

[7] Acts xi. 16.

Lord, taken in reference with that of St. John the Baptist, seems to explain itself—the Baptist admitted his disciples or proselytes by the external rite of washing, but ye are to be admitted into the Church of God by a mighty power converting the soul; for Sacraments in the Church shall differ from rites in the Law, in the spiritual and internal power connected with them, inasmuch as they afford a new strength to perform all that is required in that covenant. Baptism is the very door to the kingdom: because, as it is on earth and partakes of earth, it must have a visible sign; but although on earth, it is also not of earth, but the kingdom of Heaven, and, therefore, that Baptism is with the Holy Ghost and with fire; with fire, as came down from Heaven to hallow the sacrifice, with fire from the altar to hallow the lips[8]. And for so great a gift, what is more meet than that they should continue in Jerusalem, the assembled Church of God waiting in prayer?

"I lifted up mine eyes again," says the Prophet, "and looked, and behold a man with a measuring line in his hand: then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her[9]."

RESTORATION OF ISRAEL.

"*When they, therefore, were come together, they asked of Him, saying, Lord, wilt Thou, at this time, restore again the kingdom to Israel?*" (Acts.) Although our Lord had conversed with them so long on the nature of

[8] 2 Chron. vii. 1. Isa. vi. 6.

[9] Zech. ii. 1, 2. 5.

His kingdom, yet with regard to the times and seasons especially, they seem to have been in great and mysterious ignorance; there was, and is, even to this day, a remarkable secrecy upon this subject; the coming of the kingdom had various fulfilments, more or less in degree, which kept their thoughts ever bent on the future, knowing not the time; and certainly the Kingly authority and power were strongly connected with the Resurrection and the Ascension; and something great and wonderful was just about to occur, for which cause they had now returned to Jerusalem; and, moreover, they could not even now, and long after, withdraw their fond hopes from the temporal Israel. His kingdom was evidently about to commence; but how, when, and where? this they knew not, and were in anxious doubt; here was the King on the throne of David, and here was Israel; both were bound up in prophecy, inseparable from all descriptions of the kingdom. His Ascension may have appeared to them at this time as the Resurrection did before it occurred; they heard of it but understood it not. Their Lord was risen, indeed, from the grave, all power was given Him on earth and in Heaven; but as yet He was manifested to none but friends; His enemies were still triumphing, and knew nothing of Him; all His coming had been in secret, a God that hideth Himself: but when shall that be fulfilled which is foretold in numberless ways, that "our God shall come and shall not keep silence;" shall come in full manifestation[10]; shall call the Heavens from above, and the earth; shall call the righteous into His kingdom, and bid the wicked to depart? And they also were to sit on Twelve thrones in the Regeneration. Half of the

[10] Ps. l. 3. Vulgate.

promise to Abraham was fulfilled, his seed were as the sand on the sea-shore; when was the other half to be fulfilled, that they should be as the stars of Heaven? Half of the prophecy of David was fulfilled, that the Holy One should not see corruption; when is it to be fulfilled also, that His enemies shall be made His footstool?

"*And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power; but ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth*" (Acts). And here, though the Lord answers not their question directly, yet He answers it by implication, as far as concerned them; it is not for you to know the times, but ye shall receive the Holy Ghost, Who shall teach you all things needful for you to know, and empower you to execute My commission, which is to bring all the world into My kingdom; this is yours both to know and do. But what is here said with regard to the times and seasons, will serve to explain, and will itself be explained by that other difficult passage, where it is said, "But of that day and that hour knoweth no man, no, not the Angels which are in Heaven, nor the Son, but the Father[1]" only. For here, in distinction from those things which He disclosed to them, His Apostles, and to His Church, He speaks of it as the secret which the Father hath put in His own power, as if the Son Himself, i. e. in this His dispensation and in His Church, to which He reveals knowledge and truth by His Word and His Spirit, yet this He reveals not. It is the great

[1] Mark xiii. 32.

secret which Angels and men may in vain desire to look into, for neither His Word, nor His Spirit, nor His Church shall reveal it; that all may watch, knowing not when the time is; and the Bride may pray for His coming, and the Spirit may pray for His coming, while none know whether it be at the evening, or midnight, or cock-crowing, or in the morning. And bound up in this great secret is the mystery, also, whether Israel shall be itself restored, and when, and how; whether suddenly, as St. Paul, or one by one; these are the secret things which belong unto the Lord our God, but those things that are revealed are for us, that we may do them [2]. As St. Augustin says, "Let curiosity depart, and piety succeed. What is it to thee when it shall come? So live as if it would come to-day, and thou wilt not fear when it shall have come [3]."

THE DEPARTURE.

And now the solemn day of the Eucharist had returned, that day of the week on which He had given them His Body below, drawing them up to the Son of Man which is in Heaven: that day of the week when, in the beginning, "the waters brought forth abundantly the living creature that hath life, and the fowl that may fly abroad in the open firmament of Heaven;"—prefiguring the hidden life of Baptism below, and those that are borne aloof by faith, and although with bodies of earth, arise above earth to Heaven.

"*And He led them out as far as to Bethany.*" Full of wonder are the thoughts which crowd on every reflecting mind at this description, of their Risen Lord

[2] Deut. xxix. 29.

[3] Serm. cclxv. 4.

going forth with His disciples from that upper chamber, through the gate of the city, and again up the Mount of Olives, by places now hallowed by former scenes and associations, and visited with Him for the last time. It is like our Lord's turning again to the Sea and the Mountain of Galilee, where He had before been so much with them, that the Shadow of the Lord risen from the dead might rest on those places lying in darkness and the shadow of death; and now, through that city of sorrows, and up that Mount of Olives, which they had ascended with Him on the last evening of His public teaching, and on the other preceding days;—spots consecrated by the recollection of a thousand sayings and incidents, which were full of peculiar interest to them, and many of which, the events that had since occurred had now unfolded and explained; but oh, with feelings and thoughts how different to those with which they had visited them before! now that He had not only raised Lazarus from the grave, and healed all diseases, but had shown that death had no more dominion over Him; and that all those miracles had been but, as it were, parts of His own Resurrection, His own power over death. And, together with these things, what a history had they now connected with the past, of their own weakness, and ignorance, and unbelief! But they perceived He was about to leave them, and they could scarce dare to wish to retain Him, although all that was human within them was filled with sorrow at losing the sight of Him they loved, yet a better and diviner impulse within them made them to rejoice that He was going to the Father. And now that He had arrived at the destined place, whether called Bethany[4], or the Mount of Olives[5], and all His work on

[4] Luke xxiv. 5. [5] Acts i. 12.

earth was done, the natural impulse which all things have to their own congenial place and home, seems to lift Him from earth, and bear Him towards His Father's Bosom in Heaven. All things, when they are risen, have a tendency to ascend also; as if to arise and to ascend were but one movement; and all the emblems of Resurrection, which Nature sets around us, in flowers and trees, are no sooner above the earth than they begin to ascend also, as far as they are able, into the upper air, rising towards Heaven, and the Sun that gives them life. To ascend is to Christ natural, when the weight is removed of His own will, which kept Him down to earth in love for man; and, therefore, He ascends in the act of blessing. The very words of the Evangelist, few as they are, convey to us the picture of their and our Ascending Lord. His action, in arising, was, probably, that solemn form of Priestly Benediction, with the lifting up of the hands, which He used at formal departures and dismissals. As it is said of the High Priest under the Law, that when "they had finished His service, he lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord[6]." And, in like manner, now was their Blessed Lord lifting up His extended hands,—those hands which bore the marks of the wounds He had received for them; extending the same arms in Benediction, which they had so lately seen extended in suffering on the Cross; then stretched forth for them, as it were, in the attitude of Prayer, in that all-prevailing Sacrifice; for them now in the no less prevailing attitude of Blessing; and at the same time, in the midst of this action, He was seen ascending from the earth, but still in the continued act and

[6] Ecclus. l. 20.

attitude of Blessing. "*And He lifted up His hands and blessed them; and it came to pass, while He blessed them, He was parted from them, and carried up into Heaven*" (Luke). The exquisitely beautiful and touching words of the simple narrative seem as if to express something (may one venture to say it?) of even involuntary movement, as if extraneous power were constraining Him to reluctant departure from them; while He was blessing He was "parted," and was "carried." It is not described like His own free and spontaneous act, as when, on other occasions, He left the Jews; when "He departed, and did hide Himself from them," or "conveyed Himself away;" but it is in the passive, "He was parted;" even as men in constrained involuntary departures from those they tenderly love,—bidding farewell, and yet lingering, and, in the act of blessing, borne away;—it is not as when about to meet His Passion, and saying to the instrument of it, "What thou doest, do quickly;" and, "How am I straitened till it be accomplished!" it is not said that He walked before them with such resolution that they followed Him in amazement, and were afraid[7]; but as loving His humiliation, and held down by cords of a man, as if contented to forego the glories of His Kingdom in tender love for mankind, as forcing Himself away, and full of blessing, and, in blessing, parted asunder; like reluctant clouds, drawn up by the sun, that stop, and fall in abundant dews again on the face of the coming night, while the parched earth looks up to Heaven and longs, and opens her thirsty mouth to receive all the blessing. The very word of the Evangelist, by which he describes it, is in the imperfect tense, as if implying long and lingering rise; for it is not

[7] Mark x. 32.

"He was carried," but "*He was being carried up into Heaven*" (Luke). In other places, the same inspired Writer speaks of it in the passive; he speaks of "the day in which He was taken up;" and, when He comes again to the description, he says, "*And when He had spoken these things, while they beheld, He was taken up*" (Acts). St. Mark, also, in a similar manner, describes it. "*So, then, after the Lord had spoken unto them, He was received up into Heaven.*"

While He was thus ascending they still saw Him, following with their eyes His course in the air, and continued long, with upturned gaze, as still unwilling to lose the sight of Him, until, it is said, "*and a cloud received Him out of their sight*[8]" (Acts). "He was received up into Heaven, and *sat on the Right hand of God*" (Mark).

ASCENDING INTO HEAVEN.

"A cloud," it is said, "received Him out of their sight;" but that which appeared a cloud below, we may well suppose to have been hosts of ministering Angels, and the Heavenly companies which sang at His Birth on earth, and now could not be silent: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." But no Son of Man hath ever found entrance into those peaceful mansions; and they, from within the City of the returning Conqueror, are filled with wonder. "Who is the King of Glory?" "It is the Lord strong and mighty, even the Lord mighty in battle[1]." Or, again, "Who is this that cometh from Edom,"—from that region of darkness which lieth under death's shadow,—

[8] On the Cloud, see Holy Week, p. 294—296.

[1] Ps. xxiv. 7, 8.

"with dyed garments from Bozrah,"—the strong city and fortress of death? for no one, before, hath broken through those impregnable barriers of the old enemy, walled up to Heaven. Who is "this that is glorious in His apparel, travelling in the greatness of His strength?" None can answer this inquiry, but Himself alone. "I that speak in righteousness, mighty to save." Yet, surely, from no bloodless victory; "Wherefore art Thou red in Thine apparel, and Thy garments like Him that treadeth in the winefat?" "I have trodden the wine-press alone; and of the people, there was none with Me[2]." "He was clothed with a vesture dipped in blood; and His Name is called the Word of God. And the armies, which were in Heaven, followed upon white horses[3]." To the Prophet Daniel also it was given to see Him. "Behold, One like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given unto Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him[4]." And the Apostle, too, takes up the Psalmist's account of His triumphant ascent, "When He ascended up on high, He led captivity captive, and received gifts for men[5]." And "having spoiled principalities and powers, He made a show of them openly," even as a triumphant Conqueror, "triumphing over them in it[6]." Thus, He who appeared weak on earth, is mighty in Heaven: He it is, Whose Royal entrance so lately into His own City below, is thus described, "Behold, Thy King cometh, meek and sitting upon an ass!" the sick, and the lame, and the blind, were His attendants; and the

[2] Isa. lxiii. 1—3. [3] Rev. xix. 13. [4] Dan. vii. 13.
[5] Eph. iv. 8. [6] Col. ii. 15.

babes in the Temple, the meet harbingers of His Kingdom. Because He hath thus humbled Himself, God hath highly exalted Him, and given Him a Name above every name.

Here was the Ark of God ascending up into the Holy City, to appear before God in Mount Sion: here the true David ascends into His own City, leading captivity captive; for the same Psalm speaks of both: here was the true High Priest, entering, once for all, into the Holy of Holies, to intercede for us: here was Noah, on the fortieth day,—"on the self-same day,"—entering into the Ark. Thus of Enoch it is said, he prophesied that God should come "with ten thousand of His saints;" and he "walked with God; and he was not, for God took him." Thus Moses left his people, and ascended the Mount to be alone with God; and he also, even in death, was not found: so Elijah, also, was carried up to Heaven with a chariot and horses of fire: Moses exhibiting Him, Who enters alone into the Heaven of Heavens, to intercede with God for His people: while the fiery chariot of Elijah sets forth the triumph and victory of Him Who led captivity captive; Who shall baptize with fire; borne Himself to Heaven on the fiery trial of affliction, which had no power on Him, but was His chariot to Heaven;—both seen with Him on the Mount in wonderful approaches to His glorified Body, speaking of His departure, and partaking of His glory. And what if these figures contain shadows of future prophecy also? Moses was sent down from the Mount because the people had corrupted themselves, and Aaron himself had fallen away; Elijah came down from the Mount Horeb to destroy the Priests of Baal: and Christ, when He came down from the Mount of Transfiguration, finds His own disciples had lost faith,

and said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" And when the Son of Man shall return on the last Day, He shall scarce find faith upon earth; and the love of many shall have waxed cold.

DISCIPLES LEFT BELOW.

But amidst the glories that attended our Lord on His ascending into Heaven, He has not forgotten those whom He had left below; and, amongst the highest Angels that see His face, none hath more acceptable service, than those whom He sends to wait on those little ones from whom He has parted upon earth. "*And as they were gazing stedfastly into Heaven, as He was going up, behold, two men stood by them in a white garment, which also said, Ye men of Galilee,*"—the blessed Angels delight to speak of the lowly Galilee, and the spot is called "Galilee," amid some ruins on the top of the Mountain, even to this day;—"Ye men of Galilee, *why stand ye looking up to Heaven? This same Jesus shall so come, in like manner, as ye have seen Him going into Heaven*" (Acts). As ye have seen a cloud receive Him, even so amidst the clouds of Heaven shall He return; He shall come to you again visibly as the Son of Man Who hath been crucified; and, it may be, shall descend on this very Mount; "I will gather all nations into the valley of Jehoshaphat;" "for there will I sit to judge." And He shall come to judge, says Augustin, in the same form in which He was judged.

And now it was at this time, and at this place, that their gazing up into Heaven was turned into adoration of Him Who was lost to their bodily eyes, to be in spirit even more intimately present. For St. Luke, in his

Gospel, after speaking of His being carried up into Heaven, adds, "*And they, when they had worshipped Him, returned*" (Luke). "*Then they returned to Jerusalem from the Mount which is called Olivet, which is nigh unto Jerusalem, about a Sabbath day's journey*" (Acts), where the Church of the Ascension now marks the spot; or it may signify that the foot of the Mount was within a mile of the city, though the district of Bethany, the point on the mountain from which He ascended, was further.

"*They returned to Jerusalem with great joy; and were continually in the Temple praising and blessing God. Amen*" (Luke). They had been parted from Him before, but it was in exceeding great desolation and bereavement; but now they are able to rejoice even in His departure from them. "Ye now have sorrow," said He before, "but I will see you again; and your heart shall rejoice; and your joy no man taketh from you." And now they were able to realize what He had then said to them, when their hearts could not receive it; "If ye loved Me, ye would rejoice, because I go to the Father." And we may well suppose that some of His last discourses with them, even now, were but a continuation of the same strain of Divine consolations and promises as those at the Last Supper, recorded in St. John's Gospel;—consolations which thus filled their hearts with joy,—overflowing in Psalms, and Hymns, and Spiritual Songs,—making melody in their heart, and filling, with new meanings, inexpressible, the services of the Temple; as their minds were now more opened to understand the Scriptures. The song of Moses had become to them the song of the Lamb: the Glory of the Lord filled the Temple, more than it had done that of Solomon of old: from henceforth "He sitteth between

the Cherubims, be the earth never so unquiet." "The Lord sitteth above the waterflood, and the Lord remaineth a King for ever."

Thus St. Luke, who commences his Gospel with the account of the Priest Zacharias in the Temple, ends it, in like manner, with this the new Priesthood of Christ in His Temple, in the place of the old. Here they were praising, indeed, and blessing God, but it was like the rising of the new and spiritual Temple, in secret. And St. Mark preserves his characteristic also, in speaking of the Son of Man, and the extension of the dominion given to Him upon earth: He "sitteth in the Heavens over all: lo, He doth send out His Voice, yea, and that a mighty Voice[7]." Thus after speaking of His "sitting on the right hand of God," St. Mark terminates his Gospel by saying, "*And they went forth preaching every where, the Lord working with them, and confirming the word with signs following. Amen*" (Mark). The description of their ministry is like that which Christ's had been, "mighty both in word and deed."

He hath ascended into Heaven, He hath passed from us into that invisible world, and left an ever-widening circle on the surface of the deep, which extends ever more and more around where He hath passed, till it hath filled all time and space, and hath come even to us, and taken us in the ends of the world, at the end of time, into its hallowed circumference. The external signs which ushered in His kingdom have ceased, and left it to work more powerfully in the unseen world of the soul of man. His kingdom hath come, and comes daily, and is yet to come; He hath ascended up on high, the Manhood is taken into God, the Son of Man

[7] Ps. lxviii. 33.

is on the right hand of God, our Head is there, and the Body also, in some sense, is there likewise; for, as St. Paul says, He hath made us sit together with Him in Heavenly places; we are already, he says, come to the Heavenly Jerusalem: it is almost, if we might so speak, as if it were not change of place, but that even here, while we are in the body, we do by faith enter into the Holy of Holies, are even now, by faith, in the midst of Saints departed, and an innumerable company of Angels, and ascended together with Christ. It may be, that where our heart is, and our thoughts are, that there also (in some mysterious sense, but most real and true) are we. For thus, even in human matters, do we overcome and annihilate space, and are in distant places, when the soul, though absent in the body, yet in fervent affection is there. Thus may the inner man be where the outer man is not; where the works are directed there will the treasure be: and where the treasure is, there will the heart be also; and where the heart is, there the man is. Thus we walk with Him in Heavenly places. And what is done in Christ must be in each of us also; death, and resurrection, and ascension, is the continuous work of all nature around us; and in us also His new creation is it to be continually; in all our works is there to be death, and resurrection, and ascension; and as we daily sleep and daily rise, so in all our works is there to be death to the world, and resurrection in new life, and ascension in a Heavenly mind. Such takes place in the regeneration of the soul; and such must be in the whole man and in the body; even as He died, and rose again, and ascended, so we in our bodies must die, and arise, and they that are His shall be "caught up alive to meet the Lord in the air,"

even as He ascended; yea, even He, also, Himself was judged, as we also must be,—but by far other judgment. Yet further, as He is the Anointed, they that are in Him must be anointed with the Holy Ghost, each in Him must be a King in subjugation of enemies, a Prophet in inspiration of God, a Priest in daily oblation to God, each in himself a sacrifice and living victim to God, as Christ was, that when God looks upon Him He may behold in Him the likeness of the First-begotten from the dead; in the true circumcision of the flesh, dead with Him; in the Eucharist, ascending with His ascended Body, knit together in mysterious union with God and Man in One Christ. Are not these things true, and the eternal verities of God?

"Wherefore," says St. Gregory, "we ought, most beloved brethren, thither to ascend in heart, where we believe Christ to have in body ascended. Let us flee earthly desires; let us, who have a Father in Heaven, take henceforth no delight in things below. And this is exceedingly to be considered by us, that He Who hath ascended in meekness, will return in terror; and whatsoever He hath with gentleness enjoined us, He will exact with severity. Let no one, therefore, lightly regard the time He has granted for repentance; let no one neglect to take care of himself while he is able, for our Redeemer will then come unto judgment with strictness, in proportion to the long-suffering which He has shown before that judgment. These things, my brethren, think over with yourselves; turn over these things in your hearts with diligent reflection. Although your minds be tossed about by the ways of this troublesome world, yet even now fix the anchor of your

hope on your eternal country; let the whole purpose of your heart be immovably fixed within the true Light. Lo, we have heard that the Lord hath ascended to Heaven; let us hold this which we believe in continual meditation, and if, from the infirmity of the body we are still detained here below, yet with steps of love let us follow Him. He Who hath given unto us this desire, forsaketh us not, even Jesus Christ our Lord, Who liveth and reigneth with God the Father, in the Unity of the Spirit, for ever and ever. Amen[8]."

[8] Lib. ii. Hom. xxix.

INDEX OF TEXTS.

GENESIS.

CHAP.	VER.	PAGE
i	20	409
i	26	342
i	28. 26	40. 365
ii	7	48
ii	23, 24	357
iii	1	365
iii	3	106
iii	7	189
iii	16	98. 114
iii	19	150
iii	20	45
iii	24	28
v	24	415
xviii	27	150
xxi	19	164
xxii	3	321
xxii	4	8
xxii	16	51
xxii	19	342
xxiii	17	62. lxx
xxvi	3	352
xxviii	12	131
xxviii	15	352
xxviii	17, 18	28
xxix	10	29
xxxii	2	131
xxxii	26	182
xl	13	8
xlv	3. 12	215
xlv	26	232

EXODUS.

CHAP.	VER.	PAGE
iii	1	321
iii	12	321
iii	14	345
iv	15	352
viii	27	9
ix	16	6, 7. 83
x	1	84
x	23	8
xii	2	42
xii	48	104
xiv	13	6. 53. 405
xvi	15	245
xix	6	336
xix	11	9
xx	16	81
xxiv	11	224
xxv	22	95
xxxiii	23	397

LEVITICUS.

CHAP.	VER.	PAGE
xxiii	10, 11. 16.	42
xxiii	11	199

NUMBERS.

CHAP.	VER.	PAGE
xi	26, 27	237
xvii	8	44
xxii	31	164
xxiv	20	55
xxv	12	237

DEUTERONOMY.

CHAP.	VER.	PAGE
iii	25	324
v	15	261
v	24	216
viii	3	350
viii	4	270
xvii	6	360
xviii	16. 18	215
xxix	29	409

JOSHUA.

CHAP.	VER.	PAGE
i	5	353

JUDGES.

v	31	52
vii	18	19
xiii	18	343
xvi	3	19

2 SAMUEL.

xii	23	275

1 KINGS.

xi	38	353
xvii	21	48

2 KINGS.

iv	34	48
iv	43	257
vi	17	164
ix	19	212

2 CHRONICLES.

ii	6	332
vi	18	332
vii	1	406

JOB.

iv	13—16	21
v	13	7
ix	6	27
xiv	4	343
xiv	13, 14	10
xiv	15	11
xvii	14	95
xxii	14	264
xxiii	3	98
xxiii	8. 10	19
xxxiii	4	239
xxxiii	15, 16	20
xxxviii	7	262

PSALMS.

CHAP.	VER.	PAGE
ii	4. 3	7
ii	7	71. 336
iii	5	29
viii	4	168
viii	6	40
viii	6, 7	51
ix	15	7
xi	6	365
xvi	2	284
xvi	10	9. 180
xvii	16	40
xviii	11	343
xix	5	30
xix	6	48
xxii	22	107
xxiv	7, 8	413
xxv	5	50
xxvii	9	185
xxix	10	413
xxx	5	14. 57
xxxii	7	91
xxxiii	6	239. 344
xxxvi	9	5
xxxvii	11	212
xl	2	57
xlv	8	16. 263
xlv	8. 10, 11	220
xlv	9	284
xlvi	11	212
xlviii	10	284
l	3, 4	407
l	12	290
lxii	11	299. 390
lxiii	1	60
lxiv	8, 9	7
lxviii	17	68
lxviii	33	7. 418
lxxii	7	212
lxxii	19	319
lxxiii	25	339
lxxvi	8, 9	27
lxxxi	16	227
lxxxv	8. 10	209
lxxxix	11	338
lxxxix	29	333
xci	13	239. 365

CHAP.	VER.	PAGE
xcix	1	418
ci	2	355
civ	2, 3. 6	41
civ	2 ..... 73.	262
civ	23..... 194.	348
civ	30.....	239
cviii	6	284
cx	1	180
cxv	17.....	10
cxviii	16.....	284
cxviii	18.....	50
cxviii	22.....	180
cxviii	10. 12	344
cxix	62. 148.....	22
cxxvi	1. 5, 6	53
cxxvi	6	199
cxxix	6, 7	218
cxxx	1. 3, 4	290
cxxx	4	113
cxxxiv	2, 3, 4	249
cxxxvii	1	53
cxxxix	2	33
cxxxix	16.....	226

PROVERBS.

viii	17.....	61
xviii	10.....	344

ECCLESIASTES.

i	7. 15.....	184
iii	20.....	10

CANTICLES.

i	3	3
i	3, 4	14
i	13.....	220
ii	10. 12	40
ii	14.....	60
iii	1, 2	60
iii	4	113
iv	12. 15, 16.....	5
v	2 .... 97. 182.	197
v	6	190
vi	5	184
vi	10.....	60

CHAP.	VER.	PAGE
vii	12.....	60
viii	6 ..... 1.	100

ISAIAH.

ii	2 ..... 321.	329
ii	3	380
ii	19.....	26
iv	6	406
ix	6	274
xviiii	4	245
xxvi	1	340
xxvi	2	347
xxvi	3	208
xxvi	9	60
xxvi	19....31. 35. 49.	55.
	97.	244
xxvi	21.....	5
xxxiii	16.....	6
xxxv	2	324
xl	9	392
xl	11.....	157
xliii	1	99
xliii	2. 5	354
xlv	1, 2, 3	19
xlv	15..... 141.	346
l	10.....	155
lii	7. 10.....	341
liii	3	361
liii	5	222
liv	7, 8	15
liv	10. 13	212
lv	8, 9	169
lv	13.....	324
lvi	7	328
lvii	15..... 149.	355
lvii	2	208
lviii	10.....	20
lx	4. 11.....	341
lxiii	1. 3 ..... 31.	414
lxiii	14.....	261
lxiv	4	72
lxvi	12.....	212

JEREMIAH.

i	9	353
vi	14.....	212
vii	4	9

CHAP.	VER.	PAGE
xiv	8, 9	190
xxx	11	56
xxx	16	50. 52
xxxi	20	57

LAMENTATIONS.

i	12	4
ii	19	22

EZEKIEL.

iv	4. 6	284
xxxiv	13	79
xxxiv	11, 12. 16	157
xxxvi	25	341
xxxvi	25. 27	348
xxxvii	1. 6	54
xxxvii	9	5

DANIEL.

vi	16, 17	6
vii	9, 10	332
vii	10	68
vii	13, 14	414
x	6, 7, 8	25
x	8	394
xii	2	35
xii	3	293

HOSEA.

ii	14, 15	52
vi	1, 2	55
vi	3	40
vi	1, 2, 3	151
vi	4	348
xiii	9	55. 57
xiii	14	51

JOEL.

ii	7, 8	297
ii	32	365
iii	2	416

JONAH.

i	11	2
ii	8	82
iii	4	85. 397
iii	7	364

MICAH.

iv	1	321. 329
iv	2	38
vii	8	20

HAGGAI.

ii	6, 7	27

ZECHARIAH.

ii	1, 2. 5	406
iii	3, 4	44
iv	12	362
ix	11, 12	31
xii	10	180. 217
xiii	1	341
xiv	8, 9	341

MALACHI.

iv	2	40. 191

ECCLESIASTICUS.

vi	31	4
xl	24	20
l	20	411

WISDOM.

v	14	192
vi	12. 14. 16	159
xi	20	295

BARUCH.

iii	34	297

ST. MATTHEW.

iii	11	405
iv	8	323
iv	16	79
iv	19	277
v	1	322

CHAP.	VER.	PAGE
v	4	97
v	8 .... 97. 171.	287
v	13, 14	328
v	19 ..... 295.	349
v	41	170
vi	22	189
vi	33	271
vii	6	8
viii	11	345
viii	26	202
ix	6	241
ix	29	214
x	40	236
xi	12	181
xi	28	297
xii	9	84
xii	20	191
xii	40	2
xiii	16	375
xiii	16, 17	389
xiii	43	73
xiii	47, 48 .... 278.	283
xiii	52	145
xiv	28, 29	270
xiv	31	202
xv	29	322
xv	37	258
xvi	4	84
xvi	8	203
xvi	17	156
xvi	18	171
xvi	19 .... 148. 240.	335
xvi	22	314
xvi	23	322
xvii	1	321
xvii	7	48
xvii	17 ..... 203.	416
xviii	18 .... 148. 240.	338
xviii	20 ..... 207.	377
xix	27	305
xix	28	286
xx	16 ..... 56.	149
xxi	5	414
xxii	13	332
xxiv	14 ..... 363.	379
xxiv	21	70
xxiv	22	18
xxiv	30	217
xxiv	44	17
xxv	5	65
xxv	6 ..... 16.	206
xxv	14 ..... 183.	190
xxv	34 .... 115. 274. 297.	285 332
xxv	35	182
xxv	37	232
xxv	38. 40	195
xxv	32	364
xxvi	31	76
xxvi	32 .... 75. 119.	320
xxvi	33	302
xxvi	56	376
xxvii	61	12
xxviii	6. 16	119
xxviii	7. 10	320
xxviii	8	396
xxviii	10 ..... 78.	264
xxviii	17	139
xxviii	18..241. 298. 374.	391
xxviii	19	363
xxviii	20 .... 176. 354.	399

ST. MARK.

i	2	153
i	35 ..... 18.	22
ii	7	241
ii	17	149
iii	13	322
iv	37, 38	296
iv	40	202
iv	41	113
v	41	48
v	43	223
vi	50 ..... 97.	216
vii	37	141
viii	33	309
ix	10	87
x	3	412
xiii	10	363
xiii	32	408
xiii	27	338
xiv	13	248
xiv	22	176
xvi	2	17
xvi	7	119

CHAP.	VER.	PAGE
xvi	8	175
xvi	14	325
xvi	14. 19	363
xvi	15	338

ST. LUKE.

ii	52	332
iv	18	147
v	1. 10 ..... 272.	278
v	4	283
v	24	333
vi	12	322
vii	14	48
vii	19	31
vii	47	153
viii	2	106
viii	37. 47	113
ix	17	258
ix	27	318
ix	30	178
ix	33	308
ix	32	148
ix	58	182
x	1	71
x	17 .... 343. 366.	381
x	18, 19 333,	334
x	19 ..... 239.	369
x	20	368
x	22	333
x	34	199
x	42	153
xi	5	22
xii	37 ..... 206.	274
xii	50	412
xiv	11	58
xiv	27	221
xv	5	149
xv	10	72
xvi	31 ..... 84.	178
xvii	29	365
xx	35	50
xx	36 ..... 71.	294
xxi	32	85
xxii	24	305
xxii	29 .... 148. 236.	335
xxii	30 ..... 231.	335
xxii	32	303

CHAP.	VER.	PAGE
xxii	35, 36	269
xxii	62	147
xxiii	43	282
xxiv	5	155
xxiv	24	89
xxiv	24, 25	140
xxiv	28	155
xxiv	34	139
xxiv	37 ..... 202.	325
xxiv	39 ..... 100.	170
xxiv	45, 46	176
xxiv	47	380
xxiv	49	237

ST. JOHN.

i	26	206
i	29	300
i	45	162
ii	1	277
ii	7	257
iii	5	366
iii	8 ..... 19.	209
iii	33	172
iv	37, 38	272
iv	51	292
v	21	10
v	25	334
v	28, 29	49
vi	23	186
vi	37	295
vi	44	10
vi	51	187
vi	54 ..... 49.	230
vi	61, 62	358
vi	62	101
vii	39 ..... 237.	243
viii	44	82
x	3, 4 ..... 75. 99.	157
x	16	79
x	18	9
x	28	295
xi	25	33
xi	31 ..... 63.	93
xii	16	376
xii	29	74
xii	36	412

CHAP.	VER.	PAGE
xii	43	49
xiii	27	412
xiii	37	310
xiv	16	404
xiv	18	353
xiv	19	254. 397
xiv	27	207. 262
xiv	28	417
xv	1. 5	358
xv	26, 27	378
xvi	7	103
xvi	21	114
xvi	22	59. 417. 232
xvi	23	298
xvi	16	397
xvi	32	393
xvi	33	209. 341
xvii	1	186
xvii	11	296
xvii	18. 21	236
xix	30	359
xx	1	263
xx	8	250
xx	13	167
xx	19. 21	262
xx	21	336. 405
xx	22	359
xx	27	100
xx	28	105
xx	29	156
xxi	12	123
xxi	20	391

ACTS.

i	4	259. 383. 386. 393
i	21	375
i	22	379
ii	18	336
ii	22	85
ii	31	15
ii	37	148. 385
ii	42	187
iv	12	344. 381
v	41	311
viii	27	381
viii	35	179
x	38	236. 353
x	39	378
x	41	228. 297
xi	10	248
xii	10	206
xii	17	385
xv	13	385
xv	13, 14	384
xvi	25	23
xvii	27	158
xvii	32	247
xx	10	47, 48
xxi	18	385
xxii	7	355
xxii	9	74

ROMANS.

iv	19	43
iv	25	153
v	15	365
vi	8	48. 54
vi	9	28
viii	8	230
viii	11	9. 48
viii	20. 22	364
viii	28	7
viii	29	33. 108. 114
ix	6	286
ix	28	18
xi	20	299
xii	8	269

1 CORINTHIANS.

vi	11	344. 381
ix	14	271. 358
xi	21	95
xii	3	237
xii	11	294
xiii	8	110
xv	6	326
xv	7	259. 385. 404
xv	3, 4	177
xv	5	146
xv	14, 15	379
xv	20	42. 132
xv	25	336
xv	26	332
xv	27	330

CHAP.	VER.	PAGE
xv	42, 43	150
xv	43	43
xv	44	225
xv	47	114
xv	50. 53	230
xv	51	47
xv	55	31

2 CORINTHIANS.

iii	13. 16	163
v	7	39
v	10	219
v	16	101
v	17	271. 364
v	20	235
vi	16	159
vi	17, 18	76
xi	5	149

GALATIANS.

ii	9	385
vi	17	219

EPHESIANS.

i	19. 22	332. 334
i	22	330
ii	6	108. 419
ii	14	208
iv	8	414
v	27	231

PHILIPPIANS.

i	23	317
ii	8	334
ii	8—10	330
iii	13	184
iii	21	226
iv	7	213
iv	11. 17, 18	292

COLOSSIANS.

i	15	364
i	12, 13	131
i	18. 15	42
i	18	114
i	20	73
i	23	364
ii	9	95
ii	15	364
iii	1	102
iii	10 ..40.	343

1 THESSALONIANS.

iv	14	35
iv	17	47. 419

1 TIMOTHY.

i	15	149
iii	16	346
vi	10	82

2 TIMOTHY.

ii	12	58

HEBREWS.

i	14	338
ii	8	332
ii	8, 9	330
ii	9. 11	292
ii	11. 13	354
ii	11	107
ii	14	230
iv	15	214
v	2	149. 214
viii	8. 10	350
ix	24	154
x	15, 16	350
x	25	260. 266
xi	1	252
xi	27	213
xi	19	179
xi	39, 40	35
xii	1	38
xii	11	58
xii	22	68
xii	22, 23	38
xii	26	27
xiii	2	104
xiii	20..79. 157. 210.	300. 335. 347

1 ST. PETER.

CHAP.	VER.	PAGE
i	12	132
ii	9	336
ii	21	316
iii	22	332
iv	9	194
iv	12	311
v	2—4	307

2 ST. PETER.

	14	309. 311
iii	12	289

1 ST. JOHN.

i	1	228
ii	27	361
iii	2	40. 78. 316
iv	18	62. 72. 105
v	8	359

ST. JUDE.

	14	415

REVELATION.

i	5	398
i	6	336
i	7	189. 217
i	10	266
i	17	123. 262. 312. 394

CHAP.	VER.	PAGE
i	17, 18	100. 196. 261
i	18	334
i	20	281
ii	1	384
ii	9. 23	196
ii	13, 14. 16	197
ii	17	339. 347
ii	19	197
ii	23	378
iii	2, 3. 15. 17. 20	197
iii	7	282
iii	14	319
iii	20	223
iv	5	294
iv	10	331
vi	10	293
vii	9	286
xi	15	311
xii	5	114
xii	10	331
xiv	13	38
xv	3	53
xix	6	333
xix	9	297
xix	13, 14	414
xx	6	336. 338
xx	12, 13	286
xxi	2	331
xxii	3	57. 233
xxii	20	289. 316. 318

THE END.

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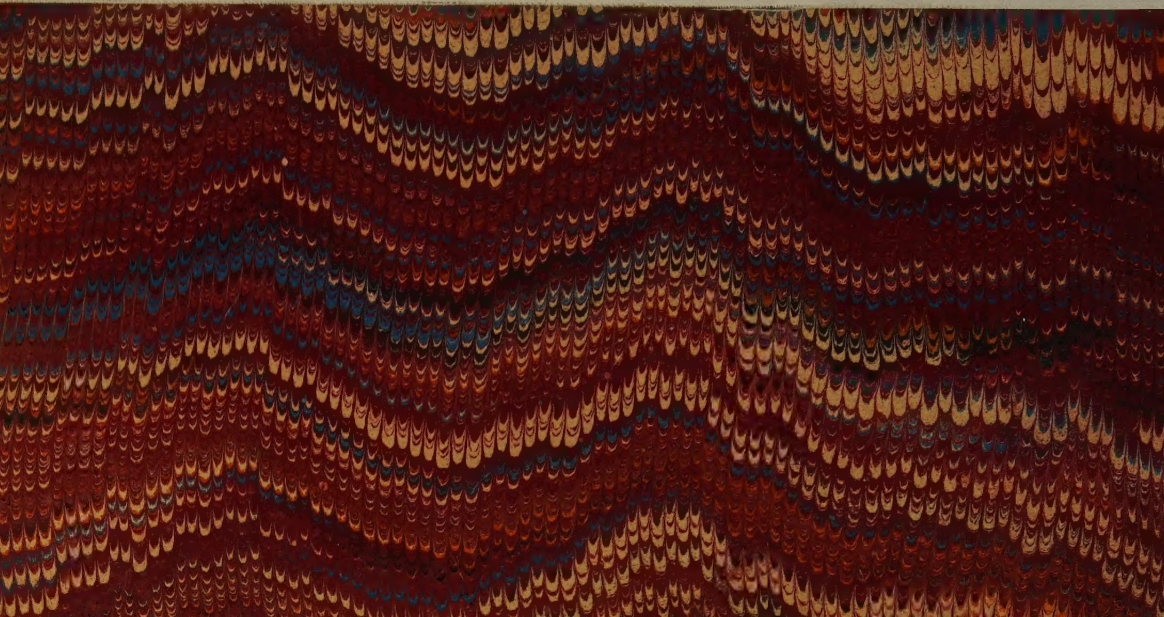

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226 K
W67 2
8

Williams, Isaac

Harmony and Commentary:

226.K
W67gw
W672
8